

بسم الله الرحمن الرحيم

EITHER MUSLIM OR MUSHRIK

**THE CRUSHING EVIDENCES AGAINST THE
ABOMINABLE BID'AH**

(translated from Arabic)

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Foreword to the English edition

All praises are due to Allah, the Lord of the worlds. I bear witness that there is no one worthy of worship except Allah alone and that Muhammad (peace and blessings of Allah be upon him) is His Servant and Messenger.

I wrote this English foreword after a brother called to my attention that the theme dealt with in this book was very difficult to understand in the English language, firstly because it has been translated from the Arabic language and secondly because the English reader is not so familiar with this topic. Therefore, I hope that by means of this foreword I will be able to explain to the reader all which is essential in order to attain the correct understanding of this book.

As it is well known, Islam is derived from two sources: the Qur'an and the Sunnah. In both of them Allah (swt) has explained to mankind all that it needs in this *Dunya* (world) and the *Aakhirah* (hereafter). Since it is from the known attributes of Allah (swt) that He is Al-Hakeem, the All-Wise, it is unimaginable that if He wants to explain something to mankind, He would not do this with utmost clarity; all issues must definitely be plainly explained in these two sources. If this point is applicable to this *Deen* in general, in all its issues, how then must it be for the very explanation of the fundament of this *Deen*? Is it imaginable that Al-Hakeem with His infinite *Hikmah* (Wisdom) did not sufficiently explain the most important issue in Islam? Never! Therefore, it ought to be clear to every Muslim, and he must know that Allah (swt) explained with utmost clarity what Islam is – its precise limits and its precise definition. Additionally, He even repeated this definition again and again. For this is the foundation – the most important issue in Islam – upon which all the rest is constructed.

It is often repeated that Islam is so easy to understand, yet when you take a look at the reality you see that the understanding which people have of Islam is entirely chaotic. The answers to questions such as “What is Islam”, “What is a Muslim”, “What is *Shirk*” and “What is a *Mushrik*” are anything but clear. If this Islam is really so easy to understand – and by Allah it is, it really is – why do so few people grasp it and why do we find so many differences in opinions? The answers to these questions need to be clear: the ambiguity definitely does not lie in the explanations provided by the Creator; it lies solely in the creation. Some do not want to understand it from the beginning and others understand it very well but cannot or do not want to accept it for their own reality and implement it into their own lives.

In how many narrations did the Prophet (saw) define Islam? How often was he asked “Oh Messenger of Allah! What is Islam?” Did he not again and again reply: “That you worship Allah alone and you do not associate anything with Him”?

Ibnu Taymiyya (may Allah have mercy on him) as well as many others repeatedly emphasized this, namely that you must only refer to the Qur'an and the Sunnah for the question “What is Islam”. This question has been answered with the definition given by the Prophet (saw) – there is no need of philosophy and no complex thinking. How easy this Islam is but how difficult many make it for themselves to understand or accept.

Even Abu Jahl and Abu Lahab (on them is the curse of Allah) knew this very well and they rejected it merely because they knew it and understood it so well. It was the philosophers who began to worship their (own) intellect and then placed it above the Qur'an and Sunnah. They thought that "*La Ilaaha illa Allah*" means "there is no "god", no creator, no giver of life, no provider...except Allah". So Allah (Glory be to Him) punished them with their ignorance. Whoever has even a little bit of knowledge of the Qur'an must consequently know that "*Ilaah*" means "one who is worshipped" and not, for instance "god" or "creator", as they claim.

The *Mushrikoon* (those who commit *Shirk* by worshipping others besides Allah) knew with surety that "*La Ilaaha illa Allah*" means "there is no one (worthy) of worship except Allah". They said so clearly:

{أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ}

"Has he made the *Aalihah* (those whom they worship besides Allah) all into One *Ilaah* (Allah)? Verily, this is really something very strange!"

(Saad, 38:5)

Quite clearly they meant to inquire: "Does he (Muhammad) want to make all those whom we worship into one worshipped alone?" Though when the philosophers, who preferred the *Kufr* of Aristotle over the Islam from Muhammad (saw), arrive at such verses and the many other similar verses they are overwhelmed with confusion until they are forced to switch off their minds.

When Musa (Moses, peace be upon him) and his people passed a group of people who were worshipping idols, did not the people of Musa say:

{اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ}

"...make for us (such) an *Ilaah* (one worth worshipping) the way they have *Aalihah* (those who are worshipped)."

(al-A'raaf, 7:138)

Does the word "*Ilaah*" in this verse here mean: Make a "Creator" for us, the way they have so many "Creators"? Or does it rather mean: "Make for us one worshipped, just like they also have many worshipped"? Whoever reads the commentaries of these unislamic philosophers concerning such verses, will find that their minds are completely on fire due to confusion. The ignorant people regard these as the greatest scholars who ever existed in history but in reality it is these so-called scholars who are the most ignorant concerning Allah and His Book and the Sunnah of His Messenger (may the peace and blessings of Allah be upon him).

This is but a poison, which is taught in the entire so-called "Islamic" countries and in the majority of the so-called "Islamic" universities as the fundament of belief in Islam. Then you hear them asking one another: "*How can someone claim that people have not understood Islam?*", whereas their best scholars (the philosophers are referred to here) themselves have not understood the meanings of these verses. This is finally the poison

which has almost completely caused Islam to crumble and bring us into this miserable condition, which we find ourselves in today.

Thus, the *Mushrikoon* knew the meaning of *la Ilaaha illa Allah* better than these “scholars”. They knew exactly that Allah exists, that he is the one and only Creator and Life-Giver and Provider (one who gives sustenance). Many verses in the Qur’an support this fact:

{وَلَيْنُ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ}

“And if you were to ask them, “Who has created the heavens and the earth and subjected the sun and the moon (to His Law)”, they will certainly reply: “Allah.” How are they then deluded away (from Allah and from worshipping him exclusively)?”

(Surah al-‘Ankaboot, 29:61)

The poison continues to press forward. In the last centuries it worked its way through to finally reach the root of this *Deen* and to almost entirely destroy it; now it is the turn of the crystal clear definition of Islam to be attacked. *Shaytaan* wishes to deface and change Allah’s religion completely – just like he did many times before. So, there came the Messengers to the nations who were absolutely convinced that they are all Muslims and that Allah loves them. However, the Prophets came and told them clearly in their faces that, which was “the unheard” for them, “the incomprehensible” and “the unimaginable”: “You are *Mushrikoon*!”, “You are not Muslims” and “Allah does not love you”. Consequently, there was war – and this is how the battle between good and evil, between Islam and *Shirk* began and is proceeding; since the first appearance of *Shirk* among the people of Nooh (peace be upon him) until the Day of Resurrection. Such is Allah’s (swt) Will, howsoever He has decreed it in His infinite Wisdom.

Now then people come along who have not understood the basis of Islam but they think they are Muslims and when you explain to them with clear evidences what Islam is, you notice them coming towards you suddenly with extreme hostility and enmity, but why? This is because now they have understood what Islam means in reality. Now have they understood the impact this may have on their community and on their families and that so many of those people in fact, have definitely not even understood Islam. When this becomes difficult to accept, they become the enemies of Islam and attempt to ruin it with all their might and all their means. Even worse, they do not say that they are not Muslims (unlike the Jews and the Christians – who do not call themselves Muslims), no – they continue to call themselves Muslims and as a result the confusion grows and the poison of *Shaytaan* can unfold its effect entirely.

Whoever understands this scheme of *Shaytaan* also grasps the degree of his crookedness. Like this he did with every community – the people did not fall into *Shirk* overnight, from one day to the other – no, in fact, as time went by they forgot what Allah actually wanted from them, just like the nation of Nooh (Noah). It cost *Shaytaan* a long process to make people think they are secure and will always remain Muslims. As if he slowly put them into a deep sleep, nothing left for them but to wake up as *Mushrikoon* – not even knowing or understanding why they are not Muslims anymore. Such the cursed one has always done with his unimaginable satanic craftiness. The reader, may Allah guide him and us all to

Islam and may Allah let us die in Islam, must be aware that the majority of people who claim to be Muslims are full of this poison. Now it is necessary to identify this poison and to neutralize it, to wake up from this deadly sleep before it is too late to turn away from *Shaytaan* wholly and completely and to submit to Allah wholly and completely.

Shaytaan has accomplished the mission of making people unable to understand even the clearest issue in Islam, namely the basis of Islam itself. How was it possible to come so far? *Shaytaan* needed someone to carry out this devilish project and indeed he found some helpers, the magicians of the Pharaoh: *Shaytaan's* scholars. They are the scholars whom *Shaytaan* has managed to bring onto his side. He overcame them with their desires and convinced them to twist this *Deen* in return for a small piece of *Dunya*; maybe by allowing them to think that they do not need to accept that their friends are not Muslims anymore, hence making life a bit more “tolerable”. And how does this help the priests of *Shaytaan*? Do they perhaps think they can change the reality and the Truth of Islam? It is like it is – whether they like it or not. Do people really think if they convince themselves that the *Mushrikoon* are definitely Muslims, that those *Mushrikoon* will then actually become Muslims and enter Paradise – just because they want it to be like this? Why do they simply not accept the truth and try to bring the people into Islam before it is too late for those and for themselves? *Shaytaan* however, makes them think that they are being merciful towards those “poor” *Mushrikeen* by letting them think they are also Muslims. A satanic “mercy” is that indeed. The most merciful and compassionate people to their fellow men were surely the Prophets and they said clearly to the *Mushrikeen* in their faces: “*You are not Muslims!*” They had indeed mercy with the entire creation and could not bear it that their nations would forever be thrown into Hell, this is the true and sincere mercy. The mercy of the *Shaytaan* however, tells us: “*Let them go to Hell and you also with them! You just have to tell yourself that you and they are all Muslims and then just sell it to them in a realistic way!*”

When you, the reader, go out now and say: “*Whoever worships anything other than Allah is not a Muslim, in fact he is a Mushrik, whether he commits his Shirk intentionally or unintentionally. Whoever worships anyone besides Allah is a Mushrik, just like those nations which have passed*”, then the whole world will stand up against you. And this is what happened. The battle has emerged completely but these simple people, who cannot bear it that so many of their friends are not Muslims, and maybe they themselves are also not, have no power to tackle the clear verses of the Qur'an. They are powerless against the clarity of the Qur'an, in fact they are in need of urgent help, they need someone to strengthen them in their old faith, someone who will not disabuse them of their doubts which they have concerning the verses and *Ahaadeeth*.

Allah says:

{وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ}

“And the leaders among them went about (saying): Go on, and remain constant to your *Aalihah* (those whom you are worshipping)! For this (what Muhammad is saying) is truly a thing designed (against you)!”

(Saad, 38:6)

Here the priests of the *Shaytaan*, who have the deadly poison in their possession, enter into their rolls. Now glance into your community and discover how the people are overtaken by this poison. They say exactly that which the Jews and the Christians before them used to say: “*We do not contradict our scholars*” – and like this did the Jews and the Christians fall into *Shirk*; they worshipped their scholars and followed them blindly. Listen to the arguments *Shaytaan* places in the tongues of the people: “*Shaykh such and such said... Who are you standing against him? ... There is no one like him under the stars... Just take a look at all that he has done... Look at his worship... Who are your teachers? ... Your teachers are nothing but a piece of dung lying in front of the feet of our overwhelming scholars... We have never heard about you... What is your degree from the university (of Taghoot)? ... It cannot be that Shaykh such and such does not know this... It cannot be that our Shaykh is not a Muslim... Do you declare us to Mushrikeen? ... Do you declare our scholars to Mushrikeen? ... We will beat you... We will kill you... Just look at how many books he has read... Just look at how he fights, look! ... Don't you see his good intention?... Nobody knows it but you know it? ... People say about you this and that... You want to cheat on us... You want to bewitch us... You are insane... Stay away from him, he is a takfeeri, a khaarijyy! ... Cover your ears!*” You will come to hear similar statements, we have already heard them or read them.

Allah says:

{ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا }

{ لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ }

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they were commanded to worship none but One *Ilaah: La Ilaaha illa huwa* (none has the right to be worshipped but He). Glorified is He (far is He) from having the partners they associate (with Him).”

(Surah at-Taubah: 31)

Take a look, may Allah lead you and us all to the Truth – where is the Qur'an and the Sunnah in their arguments, statements and lives? Where? There is no more room for them anymore. Just look at how they worship their scholars. When you go to them with the Qur'an and Sunnah they tell you that their scholars understood this better than you – and for them to say this is enough as a reply for themselves. Why do they then not at least help us understand their views and the views of their scholars, who allow and commit and call to *Kufr* day and night. If they are so great, so powerful and so knowledgeable, why do they all turn away? In fact, they are the ones who behave like the *Khawaarij*, who fled from the evidences. One of the most essential signs of the *Khawaarij* was their ignorance. We ask them: Did the *Khawaarij* run after the people to show them their evidences, like we are doing? Never. In this point they themselves resemble the *Khawaarij*, in fact they are even worse in their degree of warding off.

On the contrary, the people of Truth only say – may Allah let you and us be among those – and because I also wish to be among those, I also say: “We follow that which Allah and His Messenger (saw) say, no matter what that means for us. We bring our clear evidences, you bring yours. Whoever is correct – he’s the one we follow! May Allah guide us to the Truth, whether we know it or you. If we are on the wrong path then we beg Allah to lead us to the Right Path. We just want the Truth. We do not act according to *Shaykh* such and such, our “*Shaykh*” is Rasulullah.”

May Allah let you and us be of those on whom He will bestow His Mercy, let us die as Muslims in order to escape His terrible punishment and enter His indescribably beautiful Paradise! In reality, it is not necessary to explain to a person with a healthy *Fitrah* (the natural understanding and disposition with which Allah created us and equipped us with) that as long as a person worships anything other than Allah (swt), he can never be a Muslim. How can it be if Islam means “*to worship only Allah alone*” and if “*Muslim*” means “*someone who ONLY worships Allah alone*”, how can a person then be that “*someone*” who “*only worships Allah alone*” and simultaneously worships something other than Allah? How can one stick to the view that this person fulfills the fundamental prerequisites of being a Muslim? The priests of Shaytaan are working to distort the *Fitrah* of man. The existence of these people has forced us to sit down and explain the obvious – and that is the reason for this book.

He who thinks that a man can be Muslim while he worships something other than Allah, can himself not be a Muslim because he has obviously not understood Islam and he does not know that Islam means that “you do not worship anything except Allah alone”. The following evidences make it clear that Islam is to worship no one except Allah and he who excuses a *Mushrik* and describes him as a Muslim is consequently himself a *Mushrik* as well (even if his *Shirk* is not so evident – what he is considered to be worshipping and why that is so, see “The Rejection of the *Taghoot*”). It must then be clear that the *Bid’ah* (innovation in religion) to excuse a *Mushrik* is a *Bid’ah Mukaffira* (a type of innovation which is *Kufr*). In order to avoid any misunderstandings it is worth mentioning here that when the word “*Mubtadi’a*” (people who commit *Bid’ah*) however is used, it refers to Muslims. This is because two types of innovation exist, one type which is a major sin if committed and the other due to which one falls into *Kufr*.

As Al-Fudayl ibnu ‘Iyaad (may Allah be merciful to him) said: “I eat together with a Jew and a Christian but I do not eat together with a *Mubtadi’* and I wished between me and the *Mubtadi’* were a fortress of iron” (narrated in *Sharh us-Sunnah*, al-Hassan ibnu Aly Al-Barbahari).

So if one understands that he was referring to the *Mubtadi’a* from amongst the Muslims, one becomes aware of the significance of the topic dealt with in this book. Note that the *Irjaa’* (the astray belief that faith lies only in the heart and deeds have no influence on it) also has different levels. So there are people who practice *Irjaa’*, the *Murji’a*, who are Muslims and there are *Murji’a* who become *Kuffaar*. This latter type of *Irjaa’* is considered as extremism (*ghuluw*) and the scholars have unanimously agreed that it is an astray path of *Kufr*.

Those who have gone astray also follow a certain and specific method of dealing with different matters, which causes the problems they have. Their method consists of firstly to think with their minds. Now, their minds are heavily subject to their desires: What should the solution to a matter be according to THEIR opinion and how THEY think it is correct. Only then do they open the Qur'an and Sunnah and try to find anything which supports their *Bid'ah* (this applies to those ignorant people who think they have found what appears to be proof but in reality they just allowed themselves to be led astray). They then grab their ideas tightly and are not able to let go even when the clear proofs come to them. Eventually they arrive even further on this astray path that they do not even feel the need to open the Qur'an and Sunnah at all, instead they search intensely in the books of the scholars. In those books they "find" even more of what they call "proofs" – this is because scholars are also just human beings and their writings are susceptible in a way that words which they never said and never meant are placed in their mouths.

Therefore, know – may Allah let you and us enter Paradise – that a Muslim is a person who worships Allah alone and a *Mushrik* is a person who worships something other than Allah or worships something besides Allah. Therefore, a *Mushrik* can never be a Muslim, whether he knows this or not. A person who leaves Islam due to his *Shirk* and a person who remains in the boundaries of Islam are both states in which a person is – irrelevant of his acknowledgement – he is in that state. In order to explain and prove this, I have listed clear and irrefutable evidences from the Qur'an and Sunnah.

The importance of this issue will not become clear to anyone as long as he does not know that committing *Shirk* does not just mean to prostrate before someone else besides Allah, or to pray to him or to bring him a sacrifice. In fact, some of the greatest forms of *Shirk* consist of obeying someone or following someone who prohibits the allowed and allows the prohibited, or creates laws which are in contradiction to Islam – whether that lawmaker is a ruler or a scholar or whosoever.

Whoever knows this, clearly recognizes without a doubt that from the 1.5 billion people of the so-called Islamic *Ummah* (nation), the vast majority actually consists of people who worship their political leaders, their scholars, their constitutions, their homeland, their freedom, their intellect, the majority of the people (democracy). By obeying and following these people or objects and accepting and legitimizing them, they fall into the act of worshipping, as Allah has revealed to us clearly in the Qur'an.

In this book however, I have only concentrated on defending the basis of our mighty religion in order to leave no doubt. Therefore, I advise everyone to read this book several times and internalize the evidences provided so that it can lead to an unshakable conviction, like it ought to be for every Muslim. I recommend the reader to refer to two other books which I have written (in the Arabic language), which explain these questions in detail: "*Kitab ul-Kufri bit-Taghoot*" (The book about *Kufr* against the *Taghoot*) and "*Shirk ut-tashri' wa t-ta'ati wal-ittiba' min adwa'ailbaiyaan*" (The *Shirk* of legislation, obedience and following from (the Book) *Adwa'ulbayaan*). These books will soon be available in English, if Allah wills. If necessary I will also explain this book verbally in form of lectures, as long as Allah wills it.

I thank Allah the All-Mighty who helped me with this book and I beg Allah to let my intention be purely for Him alone. Then I thank all those who worked together with me for this edition of the book, its correction and translation.

May Allah lead us to the correct understanding of Islam and to accept it and let us die as Muslims and unite us with the Prophets of Islam (the religion of all Prophets) in His Paradise. AllahUmmah Ameen.

Abu Hamzah Al-Afghany

Foreword

All praises are due to Allah for the best of all blessings – and verily, it is the blessing of Islam! May Ar-Rahman guide you and us towards what He is pleased with and may He make us from His righteous servants and let us die as Muslims!

This era is the time of estranging from this *Deen*; matters and issues of *Tawheed* are forsaken and unknown and this disgusting *Bid'ah* lives amongst this *Ummah* since many centuries. The sick hearts inherit this innovation in religion from generation to generation: to think that a person can be a Muslim and a *Mushrik* at the same time and worship Allah alone without any partners but at the same time take a partner besides Allah. If a living heart would read this obvious contradiction, it would immediately realize its invalidity and reading the rest which follows in this book would not be necessary anymore.

Nevertheless, people still come along with their doubts and bring along with them their so-called proofs, in order to twist the basis of this *Deen*, to facilitate and accelerate the confusion among people concerning their *Deen* and sequentially to take away from them the last bit of their healthy *Fitrah* which they still possess. It is nothing but a passion to excuse and drag the *Kuffaar*, the *Murtaddeen* (former Muslims who have now rejected Islam) and *Mushrikeen* into the *Deen* by any means. Thereby, they follow only their desires and their wish to spare themselves from a few problems and to make matters in this *Dunya*, in this life of theirs, easier.

There is no doubt about the fact that the cursed philosophy and the poison of *Irjaa'* led to the condition we are currently in, which expanded day by day since its first appearance in the *Ummah*. As mentioned earlier, it reached a level that people started to defend the *Mushrikeen* and to consider them as Muslims. Thus, people forgot Islam even though Allah has provided us with an explanation which is complete. Who would think about the All-Wise Lord, the One who explained to the worlds all the good in its details, that He maybe did not explain the root of Islam in a perfect way? So ask yourself, may Allah guide us and you to the understanding of His Book just like He wants it to be understood, and to the understanding of the speech of His Messenger (saw) just like he (saw) wanted it to be understood: Is there any need for the explanation of the true meaning of Islam after the sufficient and curative explanation from the Prophet (saw)? The Prophet (saw) truly said several times: "Islam is that you worship Allah alone without associating anything with Him!" Therefore, the Muslim is the one who worships Allah alone without associating anything with Him. Hence, the *Mushrik* is the person who associates something with Allah

in his worship. What a beautiful explanation from our beloved Prophet (saw), so precise and without leaving any open door for the one who seeks to dispute about it! Despite this fact some people who went far astray still argue about the basis of this *Deen*. Thus, these ignorant people fabricate lies and cannot wait to feign the knowledge which they do not possess. It is weird that some of them claim their disavowal of *Irjaa*’, while it is actually present in their blood and running through their veins but they somehow do not feel it. So if al-Fudayl ibnu ‘Iyaad (may Allah be merciful to him) even said about the *Mubtadi*’a from amongst the Muslims that he eats together with a Jew and Christian but not a *Mubtadi*’ and he wished between him and a *Mubtadi*’ were a fortress of iron then what about the extremists amongst the *Murji*’a, those who were considered by the scholars as *Kuffaar* throughout history? And what about a person who does not know Islam and therefore regards *Mushrikeen* as Muslims and defends them and becomes their ally? Their going astray and their ignorance is considered even worse.

If you are one of those who want to protect their *Deen* honestly then you should know that people will never be successful in their *Dunya* and likewise not in their *Aakhirah*, so long as they do not have a complete understanding of *Tawheed* and act according to that knowledge. The more they will act according to *Tawheed* the more success they will have in their affairs. However, neither will the heart of a *Mubtadi*’ understand this fact, nor the one who does not comprehend the reality of Islam – even if he presumes that he understood it a thousand years ago! This applies to *Tawheed* in general, how is it then for the basis of *Tawheed*? The majority of the people have a wrong understanding in relation to this question. So when they hear these statements, they grin or mock at them and say:

{مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ...}

"...Never did we hear such a thing (as he says), among our fathers of old."

(Surah al-Mu'minoon: 24)

And they say:

{مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَاقٌ}

"We have not heard (the like) of this in the religion of our fathers. This is nothing but a made-up tale!"

(Surah Saad: 7)

Truly, Allah will never grant anyone the true victory so long as he does not understand *Tawheed* completely with his heart and apply it to all matters of his daily life. The true victory and the successful *Jihad* (the battle to bring victory to Allah's *Deen*) can never take place except and only after *Tawheed* has been accomplished.

The one and only source from which a Muslim derives his strength is the knowledge about his Lord and about his Lord's Oneness. A person who does not understand this is a person without any wisdom.

Whoever thinks that his scholars are flawless and that it is not allowed to advise them and to point out to them their errors, then I do not know according to which religion they think to be serving their Lord, definitely however, that is not from Islam.

Many awkward opinions among people have become widespread, for instance, they think that whoever supposes to be knowledgeable (which often represents a ridicule of knowledge) or whoever lifts a weapon must also be rightly guided and faultless – like an angel gliding down from heaven. They support their mischief with a miserable, a Qur'an-misinterpreting argumentation:

{وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ}

“And those who strive in Us (Our Cause), We will certainly guide them to Our Paths. And verily Allah is with the *Muhsineen* (good-doers).”

(Surah al-Ankaboot: 69)

This is no more connected with the love for the scholars and *Mujaahideen*. It is rather an exaggeration in their love for specific people or to the battle itself or for that which they regard as knowledge. In reality, it is the origin of every *Shirk* committed, because all *Mushrikoon* always argue that their *Ahbaar* and *Ruhbaan* i.e. their great scholars and worshippers (‘*Ubaad*) have said this and that. People think that they cannot make any mistakes due to the immense knowledge they possess and due to their ‘*Ibaadah* (worship). Truly, as regards worshipping the *Ahbaar* and *Ruhbaan*, this Ummah already followed the previous nations in doing that handspan by handspan, cubit by cubit, just like our beloved and trustworthy Prophet (may the peace and blessings of Allah be upon him) told us that it surely will take place (some of these issues will be discussed in this book).

{اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ}

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they were commanded to worship none but One *Ilaah*: *La Ilaaha illa huwa* (none has the right to be worshipped but He). Glorified is He (far is He) from having the partners they associate (with Him).”

(Surah at-Taubah: 31)

There are many disgusting versions of how this tendency has been expressed. Finally, if it reaches so far, then it is of no importance what the Qur'an and Sunnah say – the decision of any matter then lies by person X. If alone pointing out an error to those “knowledgeable people” means attacking Allah's *Waliy* (ally, friend, helper) then this is the new *Sufism*. In reality, it is the same old *Sufism* and the *Salaf* were free from this attitude. A Muslim must however extremely fear these issues, just like our *Salaf* (pious predecessors of the first three generations after the Prophet (saw)) did. A *Muwahhid* comprehends these issues, so be cautious. This *Bid'ah* is the downfall of Islam and the destruction of *Tawheed*, no one would despise these matters apart from a person unaware of *Tawheed*.

Therefore, the most important matter for the Muslims nowadays is to maximize their efforts in learning *Tawheed* and teaching it to the people and uprooting this ridiculous *Bid'ah* entirely. If these stray thoughts are not shattered they will return as enormous armies, against which the people will be helpless. To occupy oneself in gaining this knowledge on *Tawheed* and spreading it are from the greatest forms of pious deeds and *Jihad* in our days. May Allah protect all the Muslims, not the *Mushrikeen*, and let the Muslims be victorious over their enemies. Ameen!

Fundamentally, Islam is freeing oneself from *Shirk* and the people of *Shirk*. How can Islam be fully accomplished without this deed and how can Islam become apparent without (openly proclaiming) it? This is impossible and so the mightiest tool for the spread of this *Deen* is the proclamation of completely freeing oneself from the *Mushrikeen*. This Islam, which most people do not know about today, is simply and nothing more than refraining from *Shirk*. Even the *Mubtadi'a* (from among the Muslims) knew this before.

As for describing the *Mushrikeen* as Muslims and treating them as such in questions of *Al-Walaa'* and *Al-Baraa'* (to be loyal [towards Islam] and to be free from [*Shirk*]), loving and hating for Allah and so on, belongs to the mightiest falsifications of Allah's *Deen*. To free oneself from them is an obligation but how can someone who regards them as his Muslim brothers free himself from them?

Allah (swt) says in the Qur'an:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

“You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred.”

(Surah al-Mujaadilah: 22)

This matter is indeed a mighty and dangerous one. *Shirk* is, and there is a consensus on this by the Prophets (prior to the consensus of the scholars), the opposite of Islam. However, those who consider themselves to be scholars (although they actually do not understand the difference between Islam and *Shirk*), for them the *Mushrik* is a Muslim who just sins a little bit – or maybe not even that, since they anyway excuse him. It is as if they are saying: “What is the problem with a little bit of *Shirk Akbar* (major *Shirk*)?” *La hawla wa la quwwata illa billah!*

The correct understanding of this great question solves many serious problems and enlightens the hearts with guidance. The price of its ignorance however is big confusion and *dalaal* (going astray). And why not? Someone who cannot make a difference between the true meaning of Islam and the true meaning of *Shirk*, makes errors in the descriptions and laws. Matters remain vague for him: either he calls some Muslims as *Mushrikeen* and applies on them the laws (of Islam) concerning *Mushrikeen* or vice versa. So take a look at those people who follow their desires and those among them who consider themselves to be scholars and those who follow them. You will see how they, in their extreme confusion,

land from one astray path to the other. There is not a single question which does not become ambiguous for them. So they come with a peculiar understanding, which is more identical to Judaism rather than Islam. At the same time, Allah the Most Merciful, calms down the hearts – with His Mercy – of those who have understood *Tawheed* from the Qur'an and Sunnah. All praises are only due to Allah alone, the All-Mighty. Oh Lord, let us die as Muslims!

Whoever does not understand the basis of this *Deen*, for him the Qur'an and the Sunnah and the books of the scholars remain shut. He will not understand it, even if he claims to have taught *Tawheed* for fifty years. One of the best examples which represents their *Jahl* (ignorance) and their erroneous understanding of Shaykh ul-Islam Muhammad ibnu Abd il-Wahhab's statements is their spreading of one statement from him in the entire world:

"إذا كنّا لا نكفر من يعبد قبة الكواز"

"If we don't declare him who worships the Qubut ul-Kawaz as *Kaafir*..."

People rejoice upon this statement whereas it is in reality not clear to them what Shaykh ul-Islam Muhammad ibnu Abd il-Wahhab actually wanted to say. He in fact meant that those who worship Qubut ul-Kawaz are indeed *Mushrikoon*, however not *Kuffaar*. Those people do not know the Truth yet and therefore they will not be punished until after a trial exclusively for them on the Day of Judgment. They remain for Shaykh ul-Islam as *Mushrikoon* and are never Muslims. That is why he constantly calls them *Mushrikoon*. How else could it be when he himself, the other scholars of the *Da'wah Najdiyyah* and all the other scholars of the Muslims agree upon this matter? What confirms this is a comment made by Shaykh Ishaq ibnu Abd ir-Rahman concerning the ignorant *Mushrikeen*, where he narrated a statement from Ibn ul-Qayyim: "For him [Ibn ul-Qayyim] they are of the same kind as the people of *Fatrah* (period between Prophethoods in which the Message was hardly known)", whom the Message of the Prophets did not reach to. **The term Islam cannot be applied to both kinds and they cannot be regarded as Muslims. Even those who do not make *Takfeer* (declare as *Kaafir*) on some of the *Mushrikeen* consider them at least as *Mushrikeen*. The term "*Shirk*" applies to them and deals with them**" (from the book "تكفير المعين والفرق بين قيام الحجة وفهم الحجة", *Takfeer ul-Mu'ayyan*..., pg. 43, by Ishaq ibn Abd ir-Rahman Aali ash-Shaykh, in his explanation of the "second *tahreef*". The whole book deals with the rejection of aberrations, fabrications and falsities like these). Note that they are *Mushrikoon* and not Muslims – even if they are not *Kuffaar*. The *Jahala* (ignorant people) do not know this but they think they possess that knowledge. For sure, the combination of ignorance and arrogance causes the *Dalaal* of those who go astray.

Shaykh Abd ul-Latif, may Allah be merciful to him, says in *Minhaj at-Ta'sees* (pg. 12): "How many nations perished because of the lack of knowledge and for not knowing the boundaries and the facts? And how many mistakes took place and much grief happened because of this? Now take for instance Islam and *Shirk*, they are contradictory terms which never unite or lift each other up. The ignorance of both of them or one of them leads many people to fall into *Shirk* and to worship the righteous people. This is because they do not know the true meanings and cannot imagine them".

In times of ignorance, like nowadays, the most important and valuable deeds are learning and teaching *Tawheed*. In it lie an enormous grace and the clear victory. So if you wish a mighty reward from your Lord then your *Neyyah* (intention) should be for Allah alone and you should understand the true basis of Islam and explain it to the people, spread it, protect it and lead it to victory using all the power and wealth which Allah has made available for you. Therein lie the victory of Islam and the Sunnah and the defeat of *Shirk* and the *Bid'ah*.

Allah says:

{فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ}

“So be patient. Verily the Promise of Allah is true; and let not those who have no certainty of Faith discourage you.”

(Surah ar-Rum: 60)

Be aware of this! This is the basis of *Deen*. If in your life you spend your time working on spreading all this then you will be, in sha Allah, light over light in this world and the next one - according to that which we have understood from those sources in which the immensity and greatness of *Tawheed* are explained.

He who is acquainted with the Qur'an and Sunnah knows that the number of proofs concerning the basis of Islam is innumerable, however, only for those whom Allah guides to the correct understanding of the Qur'an and Sunnah. I have aimed to mention several of the clearest proofs, even though there are still many more to bring up.

I have explained this question with evidences from the Quran, Sunnah and the consensus (*Ijmaa'*) of the scholars, just like it ought to be in our *Deen*. It does not however mean that the scholars from whom I have narrated are flawless – whether they belong to the former scholars or latter. I am mentioning this because this *Ummah* swings from the blind following of one person to the blind following of the other and from exaggeration in love for one *Shaykh* to the exaggeration in love for the other *Shaykh* and swings from one edge to the other. Until this *Ummah* does not refrain from this, the good will never return in it, therefore it is obligatory for us to prevent it. Truly, we take from the scholars only that which is right and the wrong we turn down. We do not prove anything with their statements but we prove the correctness of their statements through the Qur'an and Sunnah.

The first irrefutable evidence

Allah says:

{إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ}

“Verily, Allah forgives not (the sin of) setting up partners (in worship) with Him.”

(Surah an-Nisaa': 116)

But they say: "Allah *forgives* setting up partners with Him!"

So he who claims that a person goes to Paradise despite committing *Shirk*, rejects this Aayah and claims (even if he is not aware of it): "Verily, Allah forgives setting up partners

with Him". There are people who really follow this claim and even pronounce it clearly! And from them there are people who bring forward the narration from Al-Aswad ibnu Sari' as a proof: "...Therefore, the ignorant *Mushrik* (the one who is in a state of ignorance of the guidance from Allah because the evidence did not reach him) will be tested on the Day of Resurrection. And after the trial he will enter Paradise as a Muslim soul." If he really should come up with this statement then he definitely brought forward the best proof against his own self. This is so because he acknowledged that he who is tested cannot be a Muslim until he passes the trial. Hence, there is no doubt that he is a *Mushrik* regarding his condition before the trial.

If those who have not given much thought to this statement claim that the *Shirk* of a person will be forgiven as well by Allah after the trial (attempting to claim that this is contradictory to the evidence we brought from the Qur'an above), to them I reply: No way! This *Jaahil* (i.e. the ignorant *Mushrik*) was not even *mukallaf* (obligated and responsible) while in the world (that means that he was one of those who were not put on trial in this world). The laws of obligations and prohibitions are only valid after *Qiyaam ul-Hujjah* (obtaining knowledge). Therefore, he is considered as one who has not committed any sins and will also not be exposed to any punishment – for this there is a consensus (*Ijmaa'*). So he, for whom *Tawheed* was not made obligatory and *Shirk* not prohibited, is not called a sinner and he has no sins which need to be forgiven – nothing was made obligatory for him and nothing was prohibited for him. Upon this the Ahl ul-Sunnah wal-Jama'a are in agreement.

The second irrefutable evidence

The Muslim will not be tested on the Day of Judgment according to the *Ijmaa'*. So he, who is put on trial cannot be a Muslim.

Imaam Ahmad narrates in his Musnad from Al-Aswad ibnu Sari' that the Prophet (saw) said: "There will be four people on the Day of Judgment: A deaf one who cannot hear anything, one who is mentally disabled, one who is old and one who died in the time of *Fatrah*. The deaf one will say: "Oh my Lord, Islam came but I could not hear anything!" The mentally disabled one will say: "Oh my Lord, Islam came and the kids were throwing dung at me!" The old one will say: "Oh my Lord, Islam came but I did not understand!" And the one who died in the time of *Fatrah* will say: "Oh my Lord, none of your Prophets came to me!" Thereupon Allah will take a covenant from them saying that they have to obey him. Then Allah will then let a message come to them: "Enter the fire". The Prophet said: "I swear by the one in Whose Hand the soul of Muhammad is, if they would enter this fire it would be cool and comfortable for them!" Abu Hurairah narrated the same *Hadeeth* with the following addition: "Whoever enters it, it will be cool and comfortable for him, and whoever refuses to enter will be dragged into it (into the real Fire)!"

Ibn ul-Qayyim mentioned the transmission paths of this *Hadeeth* in his book "*Ahkaam Ahl ul-Dhimmah*" (volume 2, pg.650), and after mentioning them he said: "They (the transmission paths) strengthen one another and the scholars of *Hadeeth* confirmed some of them as *saheeh*, such as Al-Bayhaqi and Abd ul-Haqq and others too confirmed the

Hadeeth from Al-Aswad and Abu Hurairah. Moreover, the *A'immah* (pl. of imaam) of Islam narrated them and wrote them down in their books.” In the same book, Ibn ul-Qayyim, may Allah have mercy upon him, mentions twenty points refuting the claim of those who deny this trial. And what he said is the truth to which the texts from the Qur'an and the Sunnah point out, and Allah knows best!

Among the scholars there is a difference in opinion concerning this trial. The difference in opinion however, does not bother us in any way because those scholars who deny this trial generally say that there is no *Mushrik* who will be excused (due to his ignorance) and that all the *Mushrikeen* received the evidence. In their view anyone who dies in the state of *Shirk* will definitely dwell in Hellfire forever. So it is clear that there is no hint whatsoever in any of the two scholarly opinions, which supports the opinion of those who declare the *Mushrikeen* as Muslims. Indeed both of the opinions – by the Grace of Allah – are plain and crushing evidences. Once again it has been made apparent that the scholars are in agreement (*Ijmaa'*) in this matter, that whoever worships anything other than Allah is certainly no Muslim but he is a *Mushrik*; some say that whoever worships anything other than Allah enters Hellfire directly, and others say that if he is an ignorant *Mushrik* he will be first tested on the Day of Judgment. All of them say that he is a *Mushrik* and that a Muslim will anyway not be tested according to the *Ijmaa'*.

The third irrefutable evidence

Only a Muslim soul enters Paradise.

Bukhary narrates in his saheeh from Abu Hurairah and the same from Abdullah Ibn Mas'ood in another *Hadeeth* that the Prophet (saw) said: “*For none will enter paradise but a Muslim soul*”.

The *Mushrik* then therefore never enters Paradise except by becoming a Muslim through a trial which he will receive on the Day of Judgment, but in the *Dunya* he was a *Mushrik*, upon this there is no doubt.

The fourth irrefutable evidence

Every matter has a basis. How can one ever be a Muslim if he has not realized the basis of Islam?

Bukhary narrates from Ibnu 'Umar (ra) that the Prophet (saw) said: “*Islam is built upon five [pillars]: the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah; establishing regular prayer (salaah); paying the Zakaah (poor-due, obligation on Muslims to pay a certain amount from their wealth); Hajj (pilgrimage) and fasting Ramadaan.*” And in a different narration: “*Islam is built upon five [pillars]: “Imaan (faith) in Allah and His Messenger (saw), upon the five prayers, ...”*. In another narration from Muslim: “*...to carry into effect the Oneness of Allah (...على أن يُوحَدَ اللهُ)*”, and in

another narration from him: “...*that Allah has to be worshipped and that everything besides Him must be rejected* (..على أن يُعبد الله ويُكفّر بما دونه..).”

This is the basis of Islam, upon which our *Deen* is built, upon this there is a consensus (*Ijmaa'*). Very well then! Which house remains intact after its foundation is gone?

Abd ul-Latif and Ishaaq, the sons of Abd ur-Rahman Aali ash-Shaykh and Ibnu Sahman narrate from Ibn ul-Qayyim: “There is a **consensus** concerning the people of *Fatrah* and those whom the call did not reach to that **they cannot be judged as Muslims and they do not come under the category of people who are allowed to be called Muslims, not even for those who do not make *Takfeer* on some of them**. The term “*Shirk*” must be applied on them however and its meaning deals with them. Now then, which Islam remains after its basis and its mightiest foundation are disrupted which is: “لا إله إلا الله” - There is no one to be worshipped except Allah” (from *Takfeer ul-Mu'ayyan*... p. 43 by Ishaaq ibn Abd ir-Rahman Aali ash-Shaykh).

The fifth irrefutable evidence

In this Deen legal terms (al-Asmaa' ash-Shar'iyyah) are used for a person when they apply to him. A person will be called according to the deed which he does - by consensus, rationally, linguistically in all languages and according to the law of Islam. This is clear to everyone and also comprehensible.

Hence, he who drinks will be called drinker, he who commits adultery will be called adulterer. He who worships something other than Allah will be called “worshipper of something other than Allah” (these expressions have been chosen in order to bring the reader closer to the meaning of these words in Arabic). Thus, he who commits *Shirk* will be called *Mushrik* and he who commits *Kufr* will be called *Kaafir*. One should not become puzzled concerning the matter of “*Takfeer*”. It is only possible to call someone a *Kaafir* after he has received the Message – upon this the *Ahl us-Sunnah wal-Jama'a* are in agreement. *Kufr* is only then committed after a person receives the Message and the evidences and he is no more ignorant of the Truth and then he turns away from it or declares it to be a lie, and so on. On the contrary, *Shirk* is a state in which a person is – irrelevant whether or not he has received Allah's (swt) Message.

Hence, one must differentiate between *Shirk* and *Kufr*. The term “*Mushrik*” can also be applied to a person before he receives the Message and the laws of Islam will be applied to him according to this state of his, for instance the prohibition to marry him. However, the laws concerning fighting, killing and punishing are not applied to him in this world and the Hereafter. These laws (for example to fight the *Mushrikeen*) are only then relevant once he receives the Message, turns away from it and hence becomes a *Kaafir*. The Muslim who commits *Shirk* leaves Islam thereby: he has committed apostasy – whether he did this out of

ignorance or incorrect interpretation of the evidences¹. However, to describe him as a *Kaafir* or to execute him and so on, before he receives the evidences, is not permitted.

Ibnu Taymiyya said in the chapter: “As regards legal terms and rulings, Allah separated between some of them and united some of them concerning what was before the *Risaalah* (before the receiving of the Message) and that which was after it. Therefore, the term “*Mushrik*” is applied to a person before he receives the Message (and before a Prophet comes to him) because he is already worshipping something besides Allah and equalizing something with Him and taking for worship gods other than Him. So these terms exist before the coming of a Prophet. Just like the term “*Jahl*” (ignorance) and “*Jaahiliyya*” (time of ignorance). The terms “*Jaahiliyya*” and “*Jaahil*” (the ignorant person) are used even before the arrival of a Prophet but there exists no punishment (for being a “*Jaahil*”).” (Majmu’ ul-Fataawa 20/37)

May Allah guide us to the Truth – note how Shaykh ul-Islam Ibnu Taymiyya describes the requirement needed to call someone *Mushrik*. Note how he uses the Arabic term “كُفْرًا” for emphasis and confirms the matter thereby. It is obvious from his statement that for him if a person commits “*Shirk Akbar*” (major *Shirk* that brings someone out of the fold of Islam) he is a *Mushrik* and can certainly not be a Muslim. This is actually contrary to the lies which people fabricated against him concerning his opinion in this matter.

The application of the terms Shirk and Kufr and the explanation of the two opinions on them

Ibnu Hazm said in his book *Al-Fisal* concerning the judgment of *Kufr* and *Shirk*:

“...and other people said that *Kufr* and *Shirk* are the same. So every *Kaafir* is also a *Mushrik* and every *Mushrik* is also a *Kaafir*. This is the opinion of Shaafi’y.”

Those who went astray play and fool around with this statement of Ibnu Hazm. So they come and say that every *Shirk* and *Kufr* could be excused because of ignorance, and because of that ignorance a person stays within the boundaries of Islam. No doubt, no one would come up with such a generalization (which is *Kufr*) except he who is a *Mushrik* himself and absolutely clueless about Islam. Is it really imaginable that a person who claims that ar-Rahman begot a child is a Muslim or a person worshipping a cow is a Muslim just because he associates himself with Islam? No one would say such a thing except he who is a *Mushrik* himself and unaware of the meaning of Islam. Did Ibnu Hazm really intend to imply what they say about him? Far from it! Ibnu Hazm, just like all other recognized scholars were **in agreement** that a person who attributes others in worship besides Allah can **never** be a Muslim, one who worships only Allah alone. The distinction

¹ Translator’s note: If he did this out of ignorance, then in reality he was never a Muslim but it was just never apparent because his *Shirk* was not visible until then. He was actually a *Mushrik*, even if he was considered a Muslim according to the laws which we are given. As soon as a person’s *Shirk* becomes apparent, he must be treated like a *Mushrik* without hesitation. Many people do not pay attention to that which causes them several problems. Thorough explanation of this will follow.

between the descriptions of the terms “*Kufr*” and “*Shirk*” is exclusively a question of description (i.e. nomenclature, naming and symbolizing). It has **no** influence whatsoever on the mentioned consensus of the scholars as will be explained below.

Amongst the scholars were those who called the ignorant *Mushrik* (the one who did not receive the evidence) a “*Mushrik*” without calling him a “*Kaafir*”. As a reason for that they stated that the action of *Kufr* is not possible except after the coming of a Messenger or his Message and in sha Allah it will become even clearer. Due to the same reason they call the *Mushrik* who received the evidence a “*Mushrik Kaafir*”. This form is used very often by the *Da’wah Najdiyyah*. Amongst them were also those who called the ignorant *Mushrik* a “*Kaafir* – committing *Kufr* which he will not be punished for”. As to the *Mushrik* who received the evidence they called him a “*Kaafir* – committing *Kufr* which he will be punished for”. One can find that in the books of Ibnu Taymiyya as well as in other books.

Therefore, if you find one of the old scholars saying that “*Kufr* and *Shirk* are the same”, it means either of two:

1. They describe everybody as a “*Kaafir*” – those, who are in the state of *Shirk* before receiving the evidence and those who still stick to their *Shirk* after receiving the evidence. They do not make a difference between them concerning the way they describe them (while they do differentiate between their dissimilar realities).
2. They deny the existence of a trial on the Day of Judgement, therefore for them every *Mushrik* is a *Kaafir*, and in their point of view anyone who died in the state of *Shirk* goes directly to Hellfire.

However, by all these scholars there exist only two groups of people: either Muslim or *Mushrik*! No third group! So how could Ibnu Hazm possibly have said what they accuse him falsely of while he explained the meaning of Islam and its requirements with the clearest explanation? Are they really saying that the *A’immah* of Islam did not know what Islam means? And that they claimed that he who worships a cow or a dead person or al-Laat, al-‘Uzza and Manaat (idols from the pre-Islamic period), could perhaps be an ignorant Muslim? What a great lie! So come and take a look at what Ibnu Hazm said in his book *Al-Fisal*:

وقال تعالى "فَإِنْ تَابُوا" يعني من الشرك "وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ" وهذا نص جلي على أن من صلى من أهل شهادة الإسلام وزكى فهو أخونا في الدين ولم يقل تعالى ما لم يأت بكبيرة فصيح أنه مِنَّا وإن أتى بالكبائر (الفصل: في آخر فَصْل "الكلام في تسمية المؤمن بالمسلم والمسلم بالمؤمن وهل الإيمان والإسلام اسمان...")

“And Allah says: **But if they repent** (meaning from *Shirk*), **establish regular prayers and give the *Zakaah*, they are your brethren in Faith**. This is a clear text which indicates that he who performs the prayer from amongst the people of the Islamic *Shahaadah* and gives the *Zakaah*, joins our *Deen* as our brother. And since Allah the Exalted did not say: “As long as they do not commit major sins they are your brothers” it is clear that he is our brother even if he commits major sins (*Kabaa’ir*). ”

Notice how Ibnu Hazm is in conformity with the consensus of all scholars, especially with the scholars of *Tafseer*: It is not obligatory that a person is free from major sins so that his Islam is right, he must merely be free from *Shirk*.

He says further:

"وقال سائر أهل الإسلام كل من اعتقد بقلبه اعتقادا لا يشك فيه وقال بلسانه لا إله إلا الله وأن محمدا رسول الله وأن كل ما جاء به حق وبرئ من كل دين سوى دين محمد صلى الله عليه وسلم فإنه مسلم مؤمن." (4:35)

"And all other Muslims say (in contrary to those *Mu'tazilah* who have gone astray [to which Ibnu Hazm just responded above] who say, "he who hasn't recognized the Truth by the laws of philosophy is not a Muslim" [may Allah protect us from such a *Kufr*]): "He who is convinced with his heart and without any doubt whatsoever and says with his tongue: "There is none worthy of worship except Allah and Muhammad is His Messenger" and that all what he (saw) came with is the Truth and frees himself from every *Deen* except the *Deen* of Muhammad, verily he is truly a Muslim *Mu'min*."

Just take a look at how he narrates the agreement concerning the well known conditions for the rightness of Islam and how he lists them. He knows precisely that a person can never be a Muslim as long as he does not know and is not completely convinced that none is allowed to be worshipped other than Allah. So how can a person be a Muslim if he worships something other than Allah, acknowledging that Ibnu Hazm explains that every Islam is impossible by the mere ignorance of this matter (since he and as well as the consensus of all scholars, makes this knowledge a requirement for Islam). So how can the ignorance of a *Mushrik* suddenly make out of him a Muslim who is excused, whereas he cannot even be a Muslim without this mere knowledge?

One must additionally reject every *Deen* other than Islam and practice *al-Kufr bit-Taghoot* (rejecting and denying anything and anyone which is worshipped other than Allah). How can one reject the *Deen* of the *Mushrikeen* when his actions (of *Shirk*) are actually exactly the same as theirs? How can one make *Kufr* with *at-Taghoot* (reject him) and not worship it while he is worshipping it at same time? Is there a bigger contradiction than knowing that?

Ibnu Hazm says further:

لا خلاف بيننا وبينهم ولا بين أحد من الأمة في أن من كفر بالطاغوت وآمن بالله واستمسك بالعروة الوثقى التي لا انفصام لها فإنه مؤمن مسلم (الفصل: قبيل النقل الأول, ومثل ذلك مما يبين فهم ابن حزم للإسلام كثير في هذا الكتاب وغيره)

"There is no difference in opinion between us and them and anyone from the (Islamic) Ummah in this that whoever makes *Kufr* with the *Taghoot* and believes in Allah, and grasps the most trustworthy handhold (i.e. Islam) that will never break, then he is indeed a *Mu'min* Muslim."

Ibnu Hazm has even mentioned the *Ijmaa'* here, so how can it be possible that he is unaware of these issues as people have placed in his mouth? In this manner they portray statements which they tear out of the context and hence try to twist the *Deen* of people who do not have knowledge – those who build their religion upon the statements of other people whosoever (they are thereby in reality worshipping those men by obeying them in what

they permit from the prohibited). If they only would have placed his unclear statements and his clear statements side by side, they would have indeed solved all contradictions. What can one expect from people who did not do this concerning the Word of Allah – the Qur'an? The method according to which they act have been exposed with the help of the crushing evidences from the Qur'an and Sunnah; one understands easily what Ibnu Hazm meant when he explained the matter of being excused due to ignorance. He said thereupon:

"وهذا هو الحكمُ الجاري في جميع الديانة." (الإحكام 2:112)

“That is the law which is applied in the entire Religion.” (*Al-Ihkaam*: 2:112). This *Imaam* definitely had more knowledge than to be among those who think that one who worships a cow by mistake (ignorantly thinking that it is correct) can be an excused Muslim – the *Mushrik* indeed does not find himself anywhere at all in the “entire Religion”. One who knows Ibnu Hazm and especially his definition of Islam, he also knows this delusion very well. What an evil distortion and what an evil deceit. He said as well: “In all the issues for which we said that he who commits them after receiving the Message [concerning those matters] is a *Faasiq* [sinner, evildoer] or *Kaafir*, and the one who the Message did not reach to is considered as excused and rewarded. Even if he does a mistake” (1:71). So return to his clear statements about Islam (which were partially mentioned above) then you will realize that which people say about him is purely slander.

Wallahi (by Allah)! Ibnu Hazm wrote with the sword, if he would have heard someone calling a person who worships something besides Allah a Muslim, I think he would have ordered him to repent from his *Kufr*.

The sixth irrefutable evidence:

Islam and Shirk, in their true meanings, are complete opposites.

Their meanings are explained absolutely clearly in the Qur'an and Sunnah – about this there is a consensus. So he who commits *Shirk* does not fulfill the basis of Islam. How can one still declare him as a Muslim? One is either Muslim or *Mushrik*, a third group does not exist!

Islam means, in the consensus of the scholars of language and *Tafseer* and all other scholars “to completely submit oneself under the Will of Allah”, so including the humility, submission and obedience. Allah (swt) says:

{بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ}

“Yes, but whoever submits his face (whole self) to Allah (performs his deeds free from *Shirk*, purely for Allah) and he is a *Muhsin* (is a doer of good) then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve.”

(Surah al-Baqarah: 112)

At-Tabary narrates from some of the *Salaf* as follows: “That they said, “He who submits his whole self to Allah” means “*Akhlasa lillah*” (that he does it purely for Allah alone, free from *Shirk*, submitting himself only to Allah).” He said further: “Like Zaid ibnu Amr ibn

un-Nufail also said: “I have surrendered my face (my whole self) to Him (purified it completely from all other), to Whom the clouds carrying pure water also surrendered.” Meaning here, “I have submitted myself to His obedience, to Whose obedience the clouds have also submitted and Whose orders they follow.” In this *Aayah* Allah (swt) mentions those who submit their faces alone to Allah. Mentioning the face here has been given preference to over the rest of the body because the most precious, important and worth protecting part of the body is the face. When a person submits his face, his most precious part of the body, to something or someone then the rest of the body naturally follows in submission. For the Arabs it was logical (linguistically) that when they mentioned the face it meant the body as a whole. So the *Aayah* means “Nay, whoever obeys and worships Allah purely (free from Shirk) for Allah alone and carries it out in the best manner...” As also stated and thoroughly explained by Ibnu Katheer.

Hence, Islam means, in the consensus, to surrender in worshipping Allah alone with submission without associating anything with Him. Whosoever does not do this can never be a Muslim, upon this they are all in agreement. And how else can it be? Let us demonstrate this by means of an example: A man never rides a horse, instead always walks by foot and he also never did ride, how could a rational and reasonable thinking person call him an equestrian (one who rides a horse)? Similarly, a person who never submitted himself to Allah alone, and attributed others to Him, someone who never worshipped Him sincerely and still does not do it, such a person cannot be described as a Muslim. He does not possess the characteristics required in Islam which would make him to a Muslim and his deeds are not according to the deeds of a Muslim. No one who has a common sense would define him as a Muslim.

Ibnu Taymiyya, may Allah be merciful to him, says in *Majmu' ul-Fataawa* 14:282, 284: “And so anyone who does not worship Allah, must undoubtedly be worshipping something other than Him; he worships someone other than Him and is therefore a *Mushrik*. Among the sons of Adam there is no third part. There is only *Muwahhid* and *Mushrik* or those who combine both parts like the distorters of the followers of different religions and the Christians and those who have gone astray who consider themselves to be within Islam”. He who reflects over this passage, will find that Shaykh ul-Islam says five times, each time in a different way that someone who commits *Shirk* can never be a Muslim. Is there something clearer than that? Therefore, explain all the unclear statements (*mutashaabih*) from Shaykh ul-Islam with this clear, plain and excellent statement and do not act like the people of perversity!

Shaykh Abd ur-Rahman says in his work “*Explanation of the principle of Islam and its most important pillar*” and Abd ul-Latif says in *Minhaaj* (pg. 12): “He who commits *Shirk*, leaves *Tawheed* for they are two opposites which never come together and can never cancel each other out.” When Islam departs, *Shirk* must take its place whereas it is irrelevant why Islam departed. And who does not know this, has not understood Islam.

Further statements from Shaykh ul-Islam Ibnu Taymiyya:

This chapter simply serves as a confirmation of that which has already been said. What has been mentioned is entirely clear, it is not possible to add more to make it clearer. It is rather

a chapter to refute the astray beliefs which have become widespread concerning Shaykh ul-Islam Ibnu Taymiyya. What is narrated in the Qur'an, Sunnah and the consensus is sufficient as evidence. However, he who is only reassured with the evidences of Qur'an and Sunnah when he sees that Ibnu Taymiyya also confirms these, for such a person we can just plead for Allah's Guidance.

Know, that the great scholars like Shaykh ul-Islam Ibnu Taymiyya, Ibn ul-Qayyim, Muhammad Ibnu Abd il-Wahhab and the scholars of the Da'wah Najdiyyah, whenever they said, "We don't make *Takfeer* on this *Mushrik* because the Message has not reached him", they did not mean he is a Muslim; they simply meant thereby that he is indeed a *Mushrik* but does not commit *Kufr* due to which he may be punished, the Message has just not reached him. This is known to everyone who knows their books – may Allah be merciful to them!

They are in agreement upon this matter, namely that everyone who worships anything other than Allah is with surety a *Mushrik* and cannot be a Muslim. You have to understand this correctly, because he who understands this fact, gains the key to the locks – which remain locked for the *Juhaal* (ignorant people) – of the statements from these scholars.

There follow some extracts from the statements of Shaykh ul-Islam for further confirmation, even though it is unnecessary to mention them once the evidences from the Qur'an and Sunnah have been mentioned.

Ibnu Taymiyya says in *Majmu' ul-Fataawa*: "The servant is obliged to worship Allah, offering Him sincere devotion as well as his obligation to call upon Him with sincere devotion. This obligation is not cancelled out in any situation. Only the people of *Tawheed* will enter Paradise and they are the people of *la Ilaaha illa Allah*. This is Allah's Right over his servants... They will surely not escape Allah's Punishment, except if they worship Allah alone and only call upon Him with sincere devotion. And who does not attribute others besides Allah and at the same time also does not worship Him, leaves the worship completely – like Pharaoh and his likes. They are even worse than the *Mushrikeen*. So it is definitely obligatory for every person to worship Allah alone, always and in every situation. So this is Islam in general, apart from which there is no other *Deen* which Allah accepts. Allah however, does not punish anyone before He sends a Prophet to him, just like He only allows the Muslim soul of a *Mu'min* to enter Paradise. No *Mushrik* and no arrogant man who hesitated to worship Allah will enter it. Those who the *Da'wah* (call) did not reach to in the *Dunya*, they will be exposed to a trial on the Day of Judgment and no one will enter the Fire except those who followed *Shaytaan*. He who did not commit any sins, will not enter the Fire and likewise Allah will not punish anyone with the Fire until He has sent a Prophet to him. Those to whom the Message did not reach, such as the children, the mentally ill and those who died in the times of *Fatrah*, they will be tested in the Hereafter just as we know from the narrations" (pg. 14, 477).

And he also says: "Chapter: The *Shaytaan* often appears in the form of someone to whom invocations are made (instead of Allah, in matters in which only Allah can help). Usually this person is already dead. Sometimes it also occurs that he appears in the form of a living person, without this person realizing those who are calling upon him. It is the *Shaytaan* who has taken up this person's shape in order to make the deluded *Mushrik*, who is calling

upon him for help (instead of Allah) to think that this person answered him personally while in reality it was *Shaytaan*. This happens to the *Kuffaar* who call upon the people for help, whether dead or living – those whom they think are capable of doing this, for instance, the Christians who call upon their saints. It also happens to the people of *Shirk* and Error, who consider themselves to be within Islam and call upon the living and dead (instead of Allah) for help. The *Shaytaan* appears to them in the form of a person whom they call upon for help. This person however, does not know anything about that... Like this, many people have told me that they called upon me for help (*istighaatha*). Each one of them informed me of a different incident. I told them all that I did not respond to any of them and do not know of any such occurrence. They replied: “Maybe it was an angel who helped us.” So I told them: “The angels don’t help the *Mushrikeen*...”

(*Majmu’ ul-Fataawa*, pg. 19, 47/48)

The seventh irrefutable evidence

The Mushrik surely does not fulfill the condition of knowledge from the conditions of *la Ilaaha illa Allah* concerning which all scholars are in agreement. How can he then be Muslim?

All scholars are in agreement that a person can only then be a Muslim when he fulfills the condition of knowledge:

{فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ}

“Know, therefore, that there is no *Ilaah* but Allah.”

(Surah Muhammad: 19)

It is not possible that someone who worships anything other than Allah, does this without perceiving in it godly attributes. At least we can say that he definitely thinks it deserves to be worshipped. However, if he in reality does not think like this, then he can anyway not be an ignorant *Mushrik* but rather he is a *Mushrik* who is consciously negligent and therefore a *Kaafir* because the Message has reached him and he knows it is wrong to worship something other than Allah (swt) and no other deserves to be worshipped except Allah (swt) but regardless of this knowledge he worships something else.

An example was provided to us by a person who went astray concerning this matter, he described a possible situation. This example ultimately proved the exact opposite of what he tried to convey – apart from the fact that the example given by him was and is anyway very unlikely to occur. It goes as follows, he said:

“How would it be if a man would live in a secluded village, separated from civilization and sorrow befalls him. He turns for help to the only Shaykh in the village – a Sufi Shaykh. The man has only heard well of this Shaykh and all the people confirm that he is a knowledgeable man. It is not possible for this man to travel in order to hear the opinions of other scholars. The Message has not reached this man and he has no opportunity to obtain the Truth. So this man goes to the Shaykh to ask him what he should do. The Shaykh replies: “The Prophet (saw) says in an authentically narrated saheeh Hadeeth with a

golden narration-chain (as he claims): If the breast feels tight, then calling upon the dwellers of the graves is right” (the well-known, cursed and false “Hadeeth”). Thereupon the man goes and does what he is advised to do and commits thereby Shirk.”

And he continues: “So one can say that this man wanted nothing else but to obey Allah and His Prophet and to do that which the Prophet (saw) instructed him to do.”

So we say: “This man (given in the example) surely does not know the meaning of *La Ilaaha illa Allah*. He does not know that he is only allowed to worship Allah alone and it is not allowed to attribute anything or anyone with Allah in any situation whatsoever. Even more, that man thinks that the dead can benefit him and harm him and has the ability to relieve him from his problems”.

If the people who raise such *Shubuhaat* (spurious and erroneous arguments, fallacies) would only reflect upon the question concerning the basis of this *Deen*, without at the same time following their own desires to make the *Mushrikeen* into submissive Muslims and also treating them as such – if they would only once think about this seriously, the matter would become clear to them at once.

They but follow their vain desires and therefore they do not want to and cannot practice the correct *Aqeedah*. Now when they discover what the *Salaf* really said, they try day and night to twist their words. It is easy to talk about *Kufr* and *Riddah* (apostasy) as long as it concerns only one person, namely the ruler. So we ask them: “Why do you really hate this person [the ruler]? Do you hate him because he has committed apostasy with Islam and calls to worship himself? Or do you hate him because he treated you unjustly (as well)? Your deeds imply the latter.” When they realize that their own friends and relatives and many from their nation have fallen into the worst forms of *Shirk*, *Kufr* and *Riddah*, they attempt to twist the basis of this *Deen*. Within the blink of an eye, they perceive everyone who tries to live according to the *Aqeedah* of the *Salaf* as a dog from the dogs of Hell and an extreme *Takfeeryy*.

That man who invoked to the dead for help, he could have impossibly been a Muslim if he believed that which he was “advised” by the “shaykh”. A Muslim however, who has understood the basis of this *Deen* that there is none worthy of worship besides Allah and then hears this *Hadeeth* mentioned above, for him it is immediately clear and logical that this *Hadeeth* must be a false one. It obviously contradicts the basis of Islam, which will not change until the end of time.

This does not mean that if a person who does not know anything concerning one specific form of *'Ibaada* (worship) from all the forms which exist, that he cannot be a Muslim. Maybe he is even unfamiliar with a lot of it. However, whosoever does not know about the main principle, namely that everything which Allah has ordered mankind to do ought to be done by seeking only His favor and not others, such a person cannot be a Muslim. It is for instance not a serious matter if someone does not know that there is the *'Ibaada of al-Nadhr* (the act of obliging oneself to do something good that is not obligatory). On the other hand, if he sees that people are performing this worship for other than Allah (swt) then he must reject and rebuke it immediately. If he does not but instead also begins to imitate them in this act then he is a *Mushrik* and a *Kaafir* according to the consensus of the

scholars – because he has received the Message that one is not allowed to worship anything or anyone other than Allah (swt).

Shaykh Abu Maryam said in his comment on this topic: “So one must make a difference between the ignorance of one “form of worship” and “performing that worship for other than Allah”. The ignorance concerning a form of worship comes under the ignorance of some information (from the Deen). The *‘Ibadaat* (types of worship) are always connected to their corresponding reports and narrations in the Sharee’ah. Thus, it is not allowed to call something *‘Ibaada* without it being mentioned in the Qur’an and Sunnah. For instance, if somebody does not know about the obligation of prayer because he lives in a village isolated from civilization or he is new in Islam, such a person does not commit *Kufr* if he does not pray as long as the evidence concerning the obligation of prayer is not brought to him. If after that he still insists on neglecting the prayer, he becomes a *Kaafir*. Alcohol, for example, was allowed until Allah prohibited it, likewise a Muslim who is living in a village which lies far remote from civilization or he is new in Islam and does not know anything about the prohibition of alcohol and continues drinking it, believing that it is permitted and that Allah did not send anything concerning its prohibition. He undoubtedly does not commit *Kufr*. However, if the message and evidence regarding its prohibition reaches him and he still insists that it is allowed, then he will become a *Kaafir* according to the consensus of the scholars.”

Shaykh Abu Maryam continues: “If someone associating himself with Islam worships someone other than Allah by calling upon someone other than Allah or supplicates to someone other than Allah for help (in a matter which only Allah alone can help) then this person has equated someone else with Allah in his worship. One cannot say he is a *Jaahil* and at the same time excused because he did not know that Allah alone deserved to be worshipped. Thus he is a *Mushrik* – this is the true meaning of *Shirk*. No one enters Islam before he does not know that worship is only due to Allah alone. If a person assumes that one can utter the *Shahaadah* and at the same time continue to worship someone other than Allah (swt), then he is a person who does not know that only Allah alone has this right to be worshipped. This person cannot, according to the definition, be a Muslim.

If at the time of the Prophet (saw) one of the *Mushrikeen* from the Arabs would take up Islam and associate himself with it, but however continue to worship Al-Laah, Al-’Uzza and Manaah, would the Muslims of then say he is a Muslim? Islam exists only then, when a person knows that only Allah alone has the right to be worshipped and that one must reject the *Taghoot*.”

Shaykh Abu Maryam says finally: “It may occur that people enter Islam and outwardly nothing seems to suggest that their utterance of *la Ilaaha illa Allah* (in its true meaning) may have been nullified. Inwardly however, they do not know the meaning of the *Shahaadah*. Regarding such people we judge according to what is apparent, namely that they are Muslims. This is done until we see something from them which shows us that they have not understood *la Ilaaha illa Allah*.”

The eighth irrefutable evidence:

A Mushrik surely does not fulfill the condition of *Ikhlaas* (sincerity and honesty) from the conditions of *la Ilaaha illa Allah*, upon which all scholars are in agreement. So how can he be a Muslim?

This point has already been explained in point six above. I mention it here again separately due to its significance. He who does not perform his worship completely surrendering himself only to Allah (swt), offering Him sincere devotion (*Ikhlaas*), he violates the *Shahaadah* entirely and can never be a Muslim. This is also from the mightiest evidences for the basis of this *Deen* because the agreement of the scholars exists that the Islam of a person is not accepted as long as he is committing *Shirk*.

Allah says:

{فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَتُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ}

“But if they make *Taubah* (repent) then, perform the prayer and give *Zakaah*, then they are your brethren in *Deen* and we explain the *Aayaat* in detail for a people who know.”

(Surah at-Taubah: 11)

Al-Qurtuby says: “(If they then make *Taubah*) – meaning *Taubah* from *Shirk*.” Upon this all the scholars of *Tafseer* (explanation) and all *A’immah* are in agreement.

Allah says:

{إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ
وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا}

"Except those who repent, correct it, hold fast to Allah and purify their *Deen* (from *Shirk*) for Allah, then they will be with the *Mu'mineen*. And Allah will grant the *Mu'mineen* a great reward."

(Surah an-Nisaa': 146)

Shaykh ul-Islam, may Allah be merciful to him, says: “To serve Allah with *Ikhlaas* (offering Him sincere devotion implies purging one’s soul of non-Islamic beliefs), is the one and only Religion which Allah accepts. For the spread of this *Deen* he sent all the Prophets and revealed all the Books. The great scholars amongst the people of *Imaan* have agreed upon this. This is the essence of the call of all Prophets and the axis of the *Qur’an* around which everything rotates. Allah (swt) says in the *Qur’an*:

{تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (*) إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (*) أَلَا لِلَّهِ الدِّينُ الْخَالِصُ}

“The revelation of this Book is from Allah, the All-Mighty, the All-Wise. Verily, we have sent down the Book to you in Truth. So, worship Allah sincerely for His sake only. Surely, the pure *Deen* (*ad-Deen ul-Khaalis* [from *Shirk*]) is for Allah only.”

(Surah az-Zumar: 1-3)

Shaykh ul-Islam continues: “Surah az-Zumar as a whole deals with this matter. Just like the following verse also from the same chapter:

{ قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (*) وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ }

“Say: Verily, I am commanded to worship Allah with sincere devotion. And I am commanded (this) in order that I may be the first of those who submit themselves to Allah as Muslims.”

(Surah az-Zumar: 11-12)

Until His (swt) Words:

{ قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي }

“Say: (Only) Allah alone I worship, by performing my *Deen* purely (i.e. pure from *Shirk*) for Him.”

(Surah az-Zumar: 14)

Until His (swt) Words:

{ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ }

“Is not Allah Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him.”

(Surah az-Zumar: 36)”

The ninth irrefutable evidence

The Mushrik definitely does not fulfill the condition of *Kufr bit-Taghoot* (rejecting and refusing all that which is worshipped besides Allah) from the conditions of *La Ilaaha illa Allah*. So how can he be Muslim?

The *Kufr bit-Taghoot* is a requirement, which some scholars additionally and emphatically mentioned due to its significance even though it is already included in the other requirements. It is however, no issue if some of them overlap. He who submits to Allah (swt) alone, naturally simultaneously makes *Kufr* with the *Taghoot*, which means to reject and to not worship the *Taghoot*.

Allah (swt) says:

{ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ }

“And verily We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allah and avoid *Taghoot*.”

(Surah an-Nahl: 36)

{وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ}

“Those who avoid the *Taghoot* by not worshipping them and turn to Allah (in repentance), for them are glad tidings. So announce the good news to My slaves.”

(Surah az-Zumar: 17)

Allah explains here that He ordered all the Prophets to refrain from *Taghoot* and to call their nations to refrain from it by means of refusing to worship the *Taghoot*. This is one of the two principles of this *Deen*, which cannot exist without them. It is impossible for one to be a Muslim without implementing into his life the *Kufr bit-Taghoot*. As Allah (swt) says:

{لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ}

“There is no compulsion in *Deen*. Verily, the Right Path has become distinct from the wrong path. So whosoever disbelieves (rejects and refuses) the *Taghoot* and has *Imaan* (believes) in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.”

(Surah al-Baqarah: 256)

The scholars of *Tafseer* are in agreement that the “most trustworthy handhold” mentioned here is referring to Islam itself. The narration from Muslim has already been presented above that Islam is built upon “...the worship of Allah as One and Unique (note here the word “*yuwahhada*” is mentioned, which is derived from the word “*Tawheed*”). And in another narration: “...that (only) Allah is worshipped and one makes *Kufr* (rejects and refuses) with all that which is worshipped apart from Him”.

Muslim also narrated from Abu Malik who narrated from his father, who said: “I heard the Prophet (saw) saying: Whoever says *La Ilaaha illa Allah* and makes *Kufr* against all that which is worshipped other than Him, his property and life is forbidden for us and his reckoning is with Allah”. In another narration: “Whoever declares Allah as One (in worship)...” The rest of the *Hadeeth* is identical to the rest of the former narration mentioned.

So we ask those who debate defending the *Mushrikeen*: By Allah, can a person invoke an imaginary god for his means of living? Or go to the graves and invoke the occupants for help or cure and still reject and refuse these false gods at the same time? Whereas, the most important issue concerning the *Kufr bit-Taghoot* is that one refrains from him by not worshipping him.

The tenth irrefutable evidence

The Mushrik does not fulfill the first action he is supposed to do in order to enter Islam.

Namely the *Shahaadah*, that there is none worthy of worship except Allah, which includes its implementation with all its conditions, as well as the ‘*Ibaada* and *Tawheed* for Allah. So how can such a person be a Muslim?

It is implied here that the first duty which a person is ordered to fulfill is the confession of belief, *La Ilaaha illa Allah*, and fulfill all its requirements. This is undoubtedly the task which is demanded from him. It would not be correct to say that it is only required from him to fulfill the apparent and outwardly requirements (i.e. practicing Islam in a way that he appears to be Muslim outwardly but inwardly he is not one). It is as such because we expect from his appearance that he fulfills the requirements to be a Muslim. As long as we do not see anything from him that would nullify his Islam, we regard him as a Muslim – even if in reality he is not a Muslim. Exactly such are the hypocrites (*Munafiqoon*), appearing extraordinarily Islamic. If we but clearly see his *Shirk*, we conclude with certainty that he has not fulfilled the requirements to be a Muslim and therefore not the Islam which he was ordered to practice. So be aware!

Bukhary narrates from Ibnu ‘Abbas (ra): “The Prophet (saw) sent Mu’aadh (ra) to Yemen. He said to him: Call them to the *Shahaadah*, that there is none worthy of worship except Allah and that I am the Prophet of Allah. If they follow you in that, then teach them that Allah has ordered to perform five compulsory prayers in the day and night. If they follow you in that, then teach them that Allah has made it obligatory to give *Zakaah*, which will be taken from the rich and returned to the poor.” In another narration: “The first upon which you call them should be to worship Allah. If they then know Allah, teach them...” In a third narration: “The first upon which you call them should be that they declare Allah as One (in worship, *an yuwahhidullah*)”.

Al-Bukhary and Muslim narrate from Sahl ibnu Saad (ra) that he said: The Prophet (saw) said on the Day of Khaibar: “Verily, tomorrow I will give the flag to a man through whose hands Allah will give us victory. He loves Allah and His Messenger, and he is loved by Allah and His Messenger.” So the people waited during that night, wondering as to whom he would give the flag. Each one of them was in the hope to be that man. (On the next day) the Prophet (saw) asked: “Where is Ali?” It was said, “He is suffering from eye trouble. So the Prophet (saw) spat in Ali’s eyes and supplicated for him and verily his condition improved, as if he never had pain. So he gave him the flag. Hereupon Ali said: “I will fight them until they are like us.” The Prophet (saw) responded: “Don’t be hasty in anything until you reach them. Then call them to Islam and inform them of what was imposed as a duty upon them. By Allah, even if Allah guides a single person through you than this is better for you than possessing red camels.”

Just like the prohibition of *Shirk* comes above all other prohibitions, Allah says:

{قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ}

“Say: Come, I will recite what your Lord has prohibited you from: Join not anything in worship with him; be good and dutiful to your parents, kill not your children because of poverty.”

(Surah al-An’aam: 151)

All scholars are in agreement that the first to which all Prophets called their nations was Tawheed. Just as Allah (swt) informs us in the Qur'an that this was the Message which every Prophet conveyed to his nation.

And He says:

{اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ}

“Worship Allah (alone)! You have no other *Ilaah* (one who is worthy of worship) but Him.”

(Surah al-A'raaf, 59)

Islam protects the life of a Muslim but only then, when the requirements of *La Ilaaha illa Allah* are fulfilled, this is the main principle. This, because people must assume, as mentioned above, that one is a Muslim as long as there is no sign of *Shirk* from him which would expose his reality, if he were such. Thus one must assume that he fulfills the requirements of Islam (even if for instance he commits *Shirk* but no one has seen it from him and therefore no one knows about it). Another way to express this issue would be to say that the protection of one's life is guaranteed through the fulfillment of the apparent (outwardly) requirements of Islam; it is merely a question of formulation. The life of the *Mushrik* however, who has not yet received the Message is undoubtedly not protected through Islam, as the scholars have also agreed upon – even if it is forbidden to fight or kill him because it is our obligation to invite him to Islam.

In a previously mentioned *Hadeeth* recorded by Muslim: “The Prophet (saw) said: Whoever says *La Ilaaha illa Allah* and makes *Kufr* against all that which is worshipped besides Allah, his property and life are forbidden to you and his reckoning is with Allah.” In another *Hadeeth*: “The Prophet said: Whoever declares Allah as One...”

Ibnu 'Umar (ra) narrates from the Prophet (saw) that he said: “I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, and until they establish the prayer and pay the *Zakaah*. And if they do that then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islam, and their Reckoning will be with Allah the All-Mighty.” Narrated by Bukhary and Muslim.

And like Shaykh Abu Maryam said commenting on this topic: “One must pay attention here that the protection of life and property is gained through showing one's Islam. So long as a person shows it outwardly and a contradictory deed to Islam cannot be seen from him, his Islam is considered as correct. If he should in reality be a liar, the requirement for escaping the Fire on the Day of Judgement will not be fulfilled. The protection of life and property in this world however remains”.

The *Munafiqoon* have not fulfilled the requirement of the truthful and honest belief which is contradictory to lying and the Muslims are in agreement (*Ijmaa'*) upon this:

{إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ}

“When the hypocrites came to you (Muhammad) they said: “We bear witness that you are indeed the Messenger of Allah”. Allah indeed knows that you are His Messenger and Allah bears witness that the hypocrites are liars indeed.”

(Surah al-Munaafiqoon: 1)

Despite that, the *Munaafiqoon* will be treated as Muslims. So it can be that some people are skeptical concerning Tawheed and the Message. They however do not admit it openly because they know that they will be executed as soon as they would declare it openly. Thus they keep these doubts to themselves. Regardless of this, such a person will be treated as a Muslim due to what is apparent of him. The scholars are in agreement concerning this.

This means the Islam of this person which is apparent, is the source of his protection (of property and life). This does not consequently mean that he really does fulfill all the requirements of *La Ilaaha illa Allah*. One can only escape the Fire of Hell if he fulfills all the requirements of *La Ilaaha illa Allah*”. (Summarized)

The eleventh irrefutable evidence

All those people who have gone astray whom we have to deal with nowadays actually ought to declare (according to their incorrect *Aqeedah*) the majority of the *Mushrikeen* of the Arabs (the *Mushrikeen* in the time before the Prophet was sent) and many others to Muslims. Did not most of them consider themselves belonging to Islam, the *Deen* of all Prophets, the true Religion (*Millah*) of Ibrahim (as) – al-Haneefiyyah, monotheism (the rejection of idolatry and worshipping none but Allah)? Due to their ignorance they thought that they were the personified Islam. This would be the conclusion of their incorrect *Aqeedah* because most of the times *Shirk* occurred in one of the nations it occurred due to *Jahl* or wrong *Ta'weel* (interpretation), not due to stubbornness. Now what is the difference between a Muslim from the Ummah of Muhammad (saw) who falls into *Shirk* and thus becomes a *Mushrik* and a Muslim from the *Hunafaa'* who falls into *Shirk* and thus becomes a *Mushrik*? But all of the *Mushrikeen* from the Arabs were definitely not Muslims, as is also in the consensus of the scholars.

Ibnu Sahmaan narrates from his Shaykh Abd ul-Latif in the book *Minhaj ut-Ta'sees* (pg. 262): “The majority of the *Mushrikeen* and *Kuffaar* from the time of Nooh until our time were and are ignorant and made and make wrong *Ta'weel*. Just as the people from *al-Itihaad wal-Hulool* like Ibnu Araby, Ibn ul-Farid, At-Talmasany and others from the *Sufis*, made *Ta'weel*; and the grave-worshippers and *Mushrikoon* (whom the whole discussion is about) made *Ta'weel*...” until he said: “also the Christians made *Ta'weel*.”

Shaykh Abu Bateen said: “The Muslims are in agreement upon this that someone who does not declare the Jews and the Christians as *Kuffaar* or has doubts concerning their *Kufr* is himself a *Kaafir* – this, even though we are convinced of the fact that most of them are ignorant and unknowing people.” (*Risalat ul-Intisar, ad-Durar*: 12: 69, 70)

Those who have gone astray, again according to their incorrect understanding and incorrect *Aqeedah*, must excuse the Jews and the Christians and also the rest of the *Mushrikeen*. This is because they excuse people who fall into *Shirk Akbar* as long it happens out of

ignorance. So they do not term them as *Mushrikeen* and do not treat them as such but call them Muslims and also treat them as their brothers and sisters.

Shaykh Abu Maryam said in his comment: "Nooh (as), like all other Prophets, was sent to a nation of *Mushrikeen*, who thought about themselves due to their ignorance that they were Muslims (it is narrated from Ibnu Abbas (ra) that he said: [There were ten generations between Adam and Nooh, and all of them were following Islam](#)). When Nooh was sent to them after knowledge had disappeared and *Jahl* had become widespread and they had fallen into *Shirk Akbar*, they still assumed of themselves to be Muslims. However, in spite of this, Nooh declared them as *Mushrikeen* and said that they worship something other than Allah. He ordered them to leave this (their *Shirk*) and to stick to *Tawheed*. Allah (swt) says:

{لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ}

“Indeed We sent Nooh (Noah) to his people and he said: O my people! Worship Allah (alone)! You have no other *Ilaah* (one who is worthy of worship) but Him. Certainly, I fear for you the torment of a Great Day!”

(Surah al-A’raaf: 59)

{وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بآيَاتِ اللَّهِ

فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ}

“And recite to them the news of Nooh (Noah). When he said to his people: O my people, if my stay (among you) and my reminding (you) of the *Aayaat* of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and those whom you attribute to Allah and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite!”

(Surah Yoonus: 71)

{وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَن قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ}

“And it was revealed to Nooh (Noah): Certainly, none of your people will believe except those who have believed already. So be not sad because of what they used to do.”

(Surah Hud: 36)

{وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ}

“And indeed We sent Nooh (Noah) to his people and he said: O my people! Worship Allah (alone)! You have no other *Ilaah* (one who is worthy of worship) but Him. Will you not then be afraid (of Allah)?”

(Surah al-Mu'minoon: 23)

Whoever reads Allah's Book attentively and reflects on it will be absolutely assured that this is the Religion of all Prophets (peace be upon them) and everyone who knows the true meaning of Islam has no doubt about this. The Prophets declared the one who committed *Shirk Akbar* as a **Mushrik who left Islam**, even if the Message or the evidence had not reached him; and they declared punishment for the one whom the Message did reach to (but was one of those who rejected it); and a person who did not receive the Message but (in his life) he was capable of gaining knowledge (for instance he was careless, idle or uninterested) – such a person will also be punished. Concerning the punishment, the scholars are also in agreement that there is no difference between the one who had the knowledge and did not act upon it (out of conscious stubbornness) and the one who did not strive to search for knowledge (which caused his ignorance)."

Further evidences

People of Truth (those who honestly strive to find it) in reality, do not need more than the evidences presented until now – even one single evidence ought to be enough for them. If these clear and authentic evidences do not lead to conviction, one's heart is undoubtedly blind and hardened. For such a person it cannot be expected that the following evidences will be more convincing. Yet, the following evidences are no more than emphasizing the issue after much emphasis has already been made. They are rather a strengthening of the hearts for those Muslims who follow the Truth, the *Muwahhideen*, the *Mu'mineen*, and a confirmation of the path they follow.

Lest those who have lost their way and gone astray rejoice upon reading the following verses concerning the *Mushrikeen* of the Arabs and say: "*These verses are not mentioned in the correct context because the Message reached these people only from what was left of Millatu Ibrahim*", I would like to mention that indeed such a statement is correct but they have not given thought to the *Mushrikeen* of the people from the time of *Fatrah*; there were people who received the Message and there were those who did not receive it. Regardless, Allah (swt) declared them all as *Mushrikeen* and applied on them all the same Law. Everyone was always in agreement upon this, even the *Mubtadi'a* amongst the Muslims in former times.

Allah say:

{مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ
الْجَحِيمِ}

"It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the *Mushrikeen*, even though they be of kin (relatives) after it has become clear to them that they are the dwellers of the Fire."

(Surah at-Taubah: 113)

As previously mentioned, those who have lost their way ought to call, according to their erroneous beliefs, the *Mushrikeen* who lived before the Prophet was sent as Muslims. They but considered themselves as belonging to Islam, the True Religion (*millah*) of Ibrahim (as). Actually it should also be allowed to pray for their forgiveness because according to their erroneous beliefs those people who lived before the Prophet was sent are not the ones who are being addressed in this verse – according to them. This is a denial of the verse (in the consensus of the scholars). What for an evil belief that is. Allah declared them all to *Mushrikeen*, regardless of whether the Message reached them or not. Try to additionally understand their level of absurdity through the following verses:

Allah says:

{وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَاءُهُمْ لِيُرْذُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ
وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَهُمْ وَمَا يَفْتَرُونَ}

“And so to many of the *Mushrikeen* their partners (attributed to Allah by themselves) have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allah had willed, they would not have done so. So leave them alone with their fabrications.”

(Surah al-An'aam: 137)

{وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ
ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ}

“And if anyone of the *Mushrikeen* seeks your protection then grant him protection so that he may hear the Word of Allah (the Qur'an) and then escort him to where he may be secure, that is because they are men who know not.”

(Surah at-Taubah: 6)

Right here in this verse above, Allah (swt) mentions the *Mushrikeen* and confirms that they do not know. The ignorant fall upon this evidence and attack it by saying: “How can you speak of ignorance whereas Islam was well known at that time?” So we ask them: Do you really think that the Message reached every single person in the cities and in the rural areas? Surely, there were among them people to whom the Message of Islam did not reach. And we ask: Are those *Mushrikoon* not undoubtedly included in this verse? Or are those *Mushrikoon* also considered as Muslims for them? Just like they regard the *Mushrikeen* of our time as Muslims and everyone who contradicts them as *Khawaarij*. How awkward they but think!

Allah says:

{لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ}

“Those who disbelieved among the people of the Scripture (Jews and Christians) and the *Mushrikeen*, were not going to leave (their disbelief) until there came to them clear evidence.”

(Surah al-Baiyyinah: 1)

{فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ}

“And if they embark on a boat, they invoke Allah, making their devotion pure for Him only, but when He brings them safely to (dry) land, behold, they committed *Shirk* (gave a share of their worship to others).”

(Surah al-Ankaboot: 65)

{أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ}

“Or lest you should say: It was only our fathers aforetime who took others as partners in worship along with Allah and we were (merely their) descendants after them. Will You then destroy us because of the deeds of men who negated (*Tawheed* and worshipped others besides Allah)?”

(Surah al-A'raaf: 173)

{إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ

وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى}

“They are but names which you have named – you and your fathers – for which Allah has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!”

(Surah an-Najm: 23)

{فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوفُونَ نَصِيحُهُمْ غَيْرَ مَنْقُوصٍ}

“So be not in doubt as to what these people worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall pay them back (in full) their portion without decreasing it.”

(Surah al-Hud, 109)

{يَا صَاحِبِي السَّجْنِ أَرَأَيْتَ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ}

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {

"O my two companions of the prison! (I ask you): Are many different lords better or Allah, the One, the Irresistible? You worship besides Him nothing but only names which you and your forefathers have named (forged) – for which Allah has sent down no authority. The command (or judgement) is for none but Allah. He has commanded that you worship none but Him. That is the Straight Religion, but most people know not."

(Surah Yusuf: 39-40)

{وَجَدْتَهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ

فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ {

"I found her and her people worshipping the sun instead of Allah and Satan has made their deeds seem pleasing to their eyes, and has kept them away from (Allah's) Path, so they have no guidance."

(Surah an-Naml, 24)

Like it has already been made clear, all Prophets addressed their nations as *Mushrikoon*. In fact, they did this even before their Prophethood. They demanded from their nations to renounce the *Shirk* which they committed and to worship Allah alone. This fact has been proven through the Qur'an (as some of the previously mentioned verses signify), the Sunnah and the agreement (*Ijmaa'*) of the *Sahaabah*.

Similar to the *Hadeeth* from 'Adiy ibn Hatim (ra), in which the Prophet (saw) mentioned the verse: "They (the Jews and the Christians) have taken their *Ahbaar* (scholars) and *Ruhbaan* (monks) as lords besides Allah." Shaykh Abu Bateen commented on this *Hadeeth*: "Allah disparages them and calls them *Mushrikeen* even though they did not know that their behavior was equal to worshipping these people [the *Ahbaar* and *Ruhbaan*]; and they were not excused due to their ignorance." (*Ad-Durar*: 10:393, 394)

The scholars are in agreement

It is really surprising that if you provide some of the so-called scholars of nowadays with the Truth, they respond: "No one has ever said this in the entire history" (i.e. no one ever said that the *Mushrik* is a *Mushrik*!). They really think everyone is in agreement that a person can worship Allah alone and reject everything else which is worshipped besides Allah and still simultaneously worship someone else at the same time! Or we could formulate it like this, however paradoxical it sounds: that he makes *Kufr* (complete denial) with all that which he is worshipping besides Allah! سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ - Glorified are You, (Oh Allah)! This is a great lie!

Since several statements from scholars concerning this matter have been mentioned before, I have provided below just a few additional narrations from the *Ijmaa'*:

- The scholars in general, those of interpretation, language and history are in agreement that the Arabs who lived before the Prophet was sent were described as the *Mushrikoon* of the Arabs.
- Shaykh Ishaq ibnu Abd ir-Rahman says: "The people from the time of *Fatrah*, who neither received the message nor the Qur'an, died in the condition of *Jaahiliyyah* and can never be called Muslims. **The scholars are in agreement upon this.** One cannot supplicate for their sins to be forgiven. The scholars had different opinions only in the issue as to whether they will be punished (for that) in the Hereafter or not" (*Takfeer ul-Mu'ayyan*... pg. 17).
- Shaykh Abd ur-Rahman ibnu Hassan ibnu Muhammad ibnu Abd il-Wahhab, may Allah be merciful to him, said: "**The early scholars and scholars of nowadays, from the *Sahaabah*, the *Tabi'een*, the *A'immah* and all from the Ahl us-Sunnah wal-Jama'a are in agreement** that a person cannot be a Muslim as long as he does not make himself free from *Shirk Akbar* and **from him who commits it.** One has to abhor them and show them enmity, everyone according to his ability and power and one must perform his deeds sincerely for Allah's sake and pure from *Shirk*" (*Ad-Durar*: 11:545, 546).

Statements from the scholars of Ahl us-Sunnah wal-Jama'a:

What I have mentioned until now and what will follow is enough for me insha Allah. Whoever would like to read further on the topic should know that scholars have occupied themselves with this question and some have even written entire books concerning this topic.

Abdullah and Hussain, both the sons of Muhammad ibnu Abd il-Wahhab said: "**Whoever died amongst the people of *Shirk* before this *Da'wah* reached him, but it was known that he committed deeds of *Shirk*, which he regarded as part of his *Deen*, on which he died, he is given the status of someone who died in the state of *Kufr*. Hence it is not allowed to supplicate for him, to slaughter in his name, or to give *Sadaqah* (charity) in his name. Only Allah (swt) knows what he really is. If the Message reached him in his lifetime and he opposed it or resisted it, he is outwardly and inwardly a *Kaafir*. If he did not receive the message, his case is for Allah to judge**" (*Ad-Durar*: 10/142).

The sons of Shaykh Muhammad ibnu Abd il-Wahhab and Hamd ibnu Nasir Aali Mu'ammam said: "**If one commits deeds of *Kufr* and *Shirk* out of *Jahl* or because there is no one who points out to him (his error), we do not call him *Kaafir* until the evidences reach him. But we [also] do not say about him that he is a Muslim**" (*Ad-Durar*: 10/136).

The baseless arguments with which they want to nullify the clear evidences from the Qur'an and Sunnah

Foreword: How the *Mubtadi'a* of all times try to nullify the sources of *Sharee'ah*:

Whenever the *Mubtadi'a* find a statement in the Qur'an and Sunnah which contradicts their *Bid'ah*, they try with all their might to declare their astray belief as correct and then call it a permitted *Ijtihad* – i.e. a permitted opinion in Islam. They begin to interpret the Qur'an incorrectly and the *Ahaadeeth* suddenly have no more power of evidence, if accepting those *Ahaadeeth* means the end of their astray beliefs (like for instance the disgraceful belief that only *Hadeeth mutawaatir* can be used in the '*Aqeedah* as an argument). Or they refer to what is not entirely clear in the Qur'an and the Sunnah in order to cancel out some of it with the other and to turn down thousand clear proofs with it. Then they sell this behaviour as permitted *Ijtihad*.

Those people who do not know anything themselves and follow these *Mubtadi'a* in this matter say then: "This is not just anything. It comes from the mighty scholars. They are allowed to bring out such evidences from the sources."

Yes, for you everything is allowed, even to derive Judaism from the sources of Islam. Just like a group of Christians once said to some *Sahaabah*: "What is your problem with us? In your Book Allah speaks of Himself in the plural form, He says "We". But we also say that he is three." Yes, the word "We" can have two meanings in the Arabic language. One form is when a group is speaking, i.e. many people. The other form is the *pluralis majestatis** (majestic plural - to glorify oneself by speaking in the plural form). It is obligatory for the *Mu'min* to subordinate that which is ambiguous or not entirely clear (*mutashaabih*) and take that which is clear (*muhkam*). If he does it not, he will harvest *Kufr* and an astray belief. As for those Christians, they were very familiar with the *mutashaabih*, but what about the following verse:

{قل هو الله أحد}

"Say: He is Allah, (the) One"

(Al-Ikhlaas, 1)

...this and thousands of other similar verses, they did not know? What a wonder! In reality, they know this verse very well but they say, "We see it this way, this is what we derived from the sources. We give greater value to this view, this is our *Madh'hab* (way), this is our *Ijtihad*."

This is exactly the method practiced by the *Mubtadi'a*. This procedure they also used in the case of the *Hadeeth* from Hatib ibnu Abi Balta'a. They say: "We prefer to say that he committed *Kufr* but that the Prophet (saw) did not make *Takfeer* on him. So it doesn't matter. Therefore, it is also no problem if a Muslim helps a *Kaafir* to kill all Muslims. Don't you dare declare this (such and such) Muslim to a *Kaafir*, don't you know the *Hadeeth* from Hatib?!" One must say to those people – to formulate it politely: "Shut your mouth!" They did likewise with the *Hadeeth* of *Dhaatu Anwaat*. They say: "We prefer to

say that they committed *Shirk* but despite that remained Muslims. No problem, that's great. With this kind of *Tafseer*, we just disregard one hundred clear evidences whereas it would be easier for us to interpret the *Hadeeth* without contradicting one single text from the Qur'an and Sunnah. But this is simply our *Madh'hab*". Verily, you are right. This is the *Madh'hab* of *Shaytaan*! And they sacrifice their lives searching for these things, as we will see by means of some examples.

At the same time you find them occupied with the tiniest details in the sciences of *Hadeeth*. They explain to the people that it is prohibited to cause a conflict between two *Ahaadeeth* as long as it is still possible to interpret them in a way so as to unite their meanings (i.e. to interpret them in a way that they no more contradict each other): even if it generally has no affect on your life whether you take this *Hadeeth* or the other. They say it is never permitted for you that if you can unite them both, to prefer the other.

This is indeed true, but when we criticize them for declaring thousands and thousands of *Kuffaar* to Muslims and thereby causing a mighty *Fasaad* (mischief), then it is suddenly no problem anymore, without any reason, to make one evidence contradict the other. Even more so, to interpret the evidence in a way that it contradicts hundreds of clear evidences from the Qur'an and Sunnah, and furthermore the basis of this *Deen*.

So, with Allah as a Witness over you: why are the Christians not allowed to interpret "We" (of Allah) from the Qur'an and Sunnah as "three"? Say it! Because through this they would contradict hundreds of evidences from the Qur'an and Sunnah. Say it! And be witnesses over yourselves for the amount of *Kufr* in your speech! Or was that which the Christians said also a permitted "Ijtihaad" in their *Deen*?!

I have listed below and explained the most popular *Shubuhaat* which they come with. Even though there are more than I have provided, I have limited the list because I expect the reader will be able to ward off the rest himself: those with the erroneous belief always base their erroneous arguments on the same principle. Whosoever understands the basis of this *Deen*, his intellect cannot accept any *dalaal* (error, going astray). He is just required to give a little thought to their *Shubuhaat* and will easily be able to recognize them and refute them.

The first *Shubhah*: The Hadeeth regarding Dhaatu Anwaat

At-Tirmidhee narrates from Abu Waaqid al-Laithee (ra): "The Prophet (sas) went to Hunain. He came across a tree called *Dhaatu Anwaat* which belonged to the *Mushrikeen*. The *Mushrikoon* used to hang upon it their weapons (to seek blessing from it). They (those among the *Sahaabah* who were new in the *Deen*) said: "Oh Rasulallah, make for us a *Dhaatu Anwaat* like theirs." Upon this he (sas) said: "Subhaan Allah! That which you have said is the same as the people of Moosa (Banu Israa'eel) said: "Make for us an *Ilaah* (one whom they can worship) just like their *Aalihah* (pl. of *Ilaah*)". Then the Prophet (sas) said: "By the One in Who's Hand my soul is, you will definitely follow the way of those who were before you." Tirmidhee said about this *Hadeeth* that it is *hassan Sahih*.

There exist two explanations of this *Hadeeth* – the second of the two is weak but was given preference to by subsequent scholars of the Da'wah Najdiyyah. There also exists a third, incorrect, newly devised interpretation of the *Hadeeth*. To opt for this interpretation is in no

case permitted as it contradicts the clear evidences from the Qur'an, the Sunnah and the consensus of the scholars. In reality, all that we get from the Qur'an and Sunnah and the consensus of the scholars concerning the basis of this *Deen* are unchallengeable proofs implying the erroneous nature of this third interpretation. Fact is, there are no evidences whatsoever for this third interpretation. Hence, we find no notable scholar in the history of Islam who made a similar absurd interpretation – until this present time, the time of unimaginable ignorance. Those in whose hearts there is a deviation are delighted with the prohibited, clear-evidences-contradicting, ambiguous statements. They clench their teeth tightly to their statements and make them the basis of their *Deen*. They always prefer the ambiguous to the hundreds of clear evidences. This is the skill of all *Mubtadi'a*. The Prophet (sas) warned the *Sahaabah* strictly against such people. We seek refuge by Allah from this *Dalaal*.

The first interpretation

The *Sahaabah* requested the Prophet (sas) for *Shirk Asghar* (the so-called minor *Shirk* – it is a sin which can easily lead to *Shirk Akbar*, or a sin which is described as *Shirk* but does not exclude one from *Deen*). They requested him to invoke Allah to make for them a tree, through which He will give them *barakah* (blessing) so that they can hang up their weapons onto it. The blessing from the tree should shift to the weapons so that they could successfully fight the *Kuffaar*.

This action is considered as *Shirk Asghar* due to the following reasons:

1. They asked for something which was regarded as imitating the *Kuffaar* (*tashabuh bil-kuffaar*).
2. It contained imitating the *Kuffaar* in a matter concerning their worship for something other than Allah – in a similar way and in a similar place, resembling the *Shirk* of the idolaters.
3. It was a method which could have led the people to *Shirk Akbar*. People would be inclined to begin worshipping the tree itself (beginning to regard the tree itself as the provider of blessing) – especially because they desired the tree for the fight against their enemy.
4. The increased fear existed that people could fall in *Shirk Akbar* since the *Mushrikoon* had the habit of worshipping something other than Allah exactly at this location.

Due to this the Prophet (sas) pointed out their mistake in such a strict manner, comparing their statement with the one from Banu Israa'eel. The use of the letter "Kaf" on its own in this *Hadeeth* however, does not mean in the Arabic language "to be completely identical to" something; one item may also differ from the other in a few points. The implication of this partial comparison from the Prophet (sas) for the *Sahaabah* (who were new in Islam) was to show them the degree of the falseness of their request and thereby to frighten them away from it strongly.

Shaykh Abu Maryam said in his comment: "Furthermore, one does not find in the reason of the prohibition which is mentioned in the *Hadeeth* any mention of *Shirk Akbar*. The

Mushrikoon hung up their weapons on the tree, but merely hanging up the weapons without worshipping the tree itself, is a door leading to *Shirk* but on its own however, is not *Shirk*. So the *Sahaabah* asking for a tree on which they could hang up their weapons was an imitation of the *Kuffaar* but not any worship of the tree. The request of the *Sahaabah* (ra) to the Prophet (sas) does not show in any way that they wanted to worship the tree. They merely asked for a tree on which they could hang up their weapons."

Shaykh ul-Islam Ibnu Taymiyya comments similarly on the *Hadeeth* after mentioning it: "The Prophet (sas) rebuked them for merely attempting to imitate the *Kuffaar* concerning a tree by which they wanted to stop by and hang up their weapons. What is then with the one who resembles the *Mushrikeen* much more or resembles *Shirk* itself! So he who searches for some soil because he thinks that searching for it will bring him some goodness – and the *Sharee'ah* rejects such an action and it is from the hated and one is worse than the other – no matter whether it is a tree, a brook, a mountain, a cave and so on: whether he wants to pray there or supplicate or recite the Qur'an, remember Allah (swt) there or make a sacrifice. In other words, a specific "Ibaadah which he wants to perform especially in that place even though the *Sharee'ah* has not prescribed any special treatment for this place, regardless whether at this specific place or this type of place generally." (*Iqtida' us-Siraat il-Mustaqeem*: 2/644)

Both Shaykh ul-Islam Ibn ul-Qayyim and Shaykh ul-Islam Muhammad ibnu Abd il-Wahhab commented similarly on the *Hadeeth* (even if those who do not understand or do as if they do not understand his statements, claim something else). And also Ash-Shatibiyy said this before them.

This first interpretation of the *Hadeeth* is the most clear and strongest in the evidences provided. In my opinion, one must opt for this interpretation since it is unimaginable that the *Sahaabah* – even though they were new in the *Deen* – did not know the basis of Islam, namely that there is nothing worthy of worship except Allah. The Arabs of that time undoubtedly understood this from the phrase *La Ilaaha illa Allah* and only due to this reason did Abu Jahl and all the *Kuffaar* show enmity against the Prophet (sas): it rebuked their worshipping others besides Allah. If *la Ilaaha illa Allah* would really mean there is no Creator other than Allah, like the philosophers – who have gone far astray – claim (they belong undoubtedly to the people who are most ignorant of Allah), then Abu Jahl would have been the closest friend of the Prophet (sas). Abu Jahl knew that there is no Creator other than Allah; likewise the Pharaoh, he was also aware of this fact even though he demonstrated the contrary as we undoubtedly know from the Qur'an. Thus said Shaykh ul-Islam Muhammad ibnu Abd il-Wahhab: "What for an evil nation (this is) that even Abu Jahl knows better than them what *La Ilaaha illa Allah* means." Thus, there is no doubt that even before (or without) entering Islam, the people knew precisely that this is the first and most important change which Islam requires from them. So after entering Islam, this issue ought to be even clearer to them. How could they not know this when they were surrounded by the other *Sahaabah* who were in Islam since a longer time and the Prophet (sas) himself was among them? This appears impossible to me, wallahu a'lam.

Shaykh Abu Maryam said in his comment: “The *Mushrikoon* who heard from the Prophet (sas) themselves, knew what he wants. As Allah (swt) also informs us concerning them that they said:

{أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ * وَأَنْطَلِقَ الْأُمَلَأُ مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا

عَلَى آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ}

Has he made the *Aalihah* (those whom they worship besides Allah) all into One *Ilaah* (Allah)? This is really something very strange!” And the leaders among them went about (saying): Go on, and remain constant to your *Aalihah* (those whom you are worshipping)! For this (what Muhammad is saying) is truly a thing designed (against you)!”

(Surah Saad, 5–6)

Note that the ignorant philosophers who went far astray were very confused about verses like these because they thought that the meaning of "*Ilaah*" is "creator".

The *Mushrikoon* knew the meaning of Islam, literally and lawfully. In the *Musnad* from Imam Imaam Ahmad, Anas has narrated: “The Prophet (sas) of Allah said to a man: “Embrace Islam.” The man said: “I dislike it.” Thereupon the Prophet (sas) said: “Even if you dislike it”. The Prophet (sas) ordered this man to enter Islam without having explained it to him before but the man felt a dislike towards it and there is no doubt that the man felt this aversion because he had understood the true meaning of Islam, which contradicted his old religion. Hence, the man felt an uneasiness to leave his religion. It is undoubtedly clear that he knew the truth of Islam even before the Prophet (sas) called him to that.

Al-Bukhary narrated from Al-Bara’ that he reported: “A man in his armor came to the Prophet and said: “Oh Allah’s Apostle! Shall I fight or embrace Islam first?” The Prophet said: “Embrace Islam (first) and then fight.” So he embraced Islam, and was martyred. Allah's Apostle said: “A little work, but a great reward.” This man did not come in order to learn Islam – he already knew Islam and that is why he did not say “Oh Allah’s Apostle, teach me Islam!” Rather, in his statement he meant to ask the Prophet (sas) whether it would be better to fight first or to enter into Islam. The Prophet (sas) did not demand from the man to enter the battle first – like it is widespread nowadays among people – but to enter into Islam first. The Prophet knew that the man understands Islam and his teachings and therefore did not demand him to learn Islam first, but to enter it and then to fight for it.

The *Hadeeth* also implies that mere knowledge is not sufficient. One must have the will to enter into Islam and to publicly free oneself from all that which contradicts it. It is of no benefit if someone knows the true meaning of Islam and understands what Islam calls to until he accepts it, loves it, follows it and submits to Allah (swt). The vast majority of the Arabs knew the meaning of Islam after the call of the Prophet (sas) had become well-known. It is narrated in the *Musnad* of Imaam Ahmad that Jabir said: “The Prophet stayed in Mecca for ten years, he went to the people in their houses, at ‘Ukadh and Majanna (two places) and at the time of *Hajj* at Mina saying: "Who gives me shelter, who leads me to the victory, so that I can spread the Message of my Lord, he shall be granted Paradise. It was even said to those who came from Yemen or Mudar: "Watch out for the boy (the Prophet)

from Quraish that he does not lead you in temptation!" And he (sas) walked between their riding animals, while they pointed at him with their fingers."

The second interpretation

The *Sahaabah* asked Allah for something they could worship besides Him. Without a doubt, one who asks for such a thing is a *Mushrik* and leaves this *Deen*, even if he is not aware of the error in his deed. For in reality such a person never even entered Islam, even if his *Shirk* was not apparent to the people before. So if one who wants to commit *Shirk* without knowing that *Shirk* is forbidden, such a person is a *Mushrik* and not a Muslim, as the clear proofs which were already mentioned before show. This would mean that the *Sahaabah* who are referred to in the *Hadeeth* of Dhaatu Anwaat became *Mushrikeen*, which is indeed possible according to the text in the *Hadeeth*. It must not necessarily be narrated that he (sas) called them to repent or said to them that they had left the *Deen* or that they became *Mushrikeen*. They however immediately took back their request, let alone following their request with deeds. According to this interpretation, they are exactly like those of Banu Isra'eel. The *Sahaabah* were new in the *Deen* and therefore were not considered as becoming Kuffaar, who ought to be punished. The punishment of *Kufr* can only exist after the receipt of the evidences. This is what the scholars of the Da'wah Najdiyyah meant, such as Abd ur-Rahman ibnu Hassan in "*Fat'h ul-Majeed*" and SulaImaan ibnu Abdillah in "*Taisir il-Aziz il-Hamid*". None of them ever claimed, not even once, that the *Sahaabah* were not *Mushrikoon* **at the time of this request** (because the *Sahaabah* did not know that this request contradicts the basis of Islam, even though this was not apparent until then. What they said was that the *Sahaabah* did not become *Kuffaar* (because they were ignorant, in other words they did not deny the Truth). The Juhaal however, do not know the books of the scholars of Da'wah Najdiyyah apart from a few small parts which they are pleased with after they have interpreted them wrongly.

The scholars of the Da'wah Najdiyyah also used this *Hadeeth* in order to show that someone who makes such a request but does not however implement it as deeds, such a person remains Muslim and does not fall out of Islam – **as long as he immediately recognizes the Truth, accepts it and acts upon it** (in this case, by abstaining from doing the action he asked to do). One does not speak here of overstepping the boundaries of Islam because the *Sahaabah* changed their opinion immediately, understood the correct Islam, accepted it and realized that they did not understand and accept it before.

The scholars of the Da'wah Najdiyyah knew exactly that when one says to another, "Come, let us call this *waliyullah* for help (in matters which only Allah is capable of doing)", he immediately becomes a *Mushrik* due to the *Shirk* which is present in this statement and due to the *Shirk* which is present in his heart – even if he ultimately does not carry out the deed which he intended to do. They knew these facts with certainty and anyone who reads their books will become sure of that.

In contrary, one of the *Muftis* of the *Taghoot* of the Arabian Peninsula, claims that if a person says, "Come, let us call this *waliyullah* for help (in matters which only Allah is capable of doing)", that in fact he remains a Muslim as long as he does not convert this statement into deeds. Further, he says this (above) *Hadeeth* "shows it is possible that a *Muwahhid* does not know some partial matters of *Tawheed*... whereas the *Sahaabah* knew

the meaning of La Ilaaha illa Allah and what comes under it, however did not know some other partial meanings". He explains that even though they asked for *Shirk Akbar* in that situation, someone who wishes for this and does not find anyone to prevent him from doing it "and then really worships someone besides Allah, he has thereby (only then) destroyed his *Tawheed*." So this *Mufti* does not know that the mere statement invalidates one's *Tawheed*, even if he continues his life ignorant of this fact and even if he never commits this deed. This perspective of his is often also expressed in his speeches. Subhan Allah, Allah has taken away from him all wisdom. This is the outcome of those who draw near to the *Taghoot*. They distance themselves more and more from their Lord and the knowledge of *Tawheed*. In fact, it is peculiar that he pretends to know about *Tawheed* and also teach it! The one who said, "Well, maybe he means the *Tawheed* ("the union") of the western armies on Muhammad's peninsula", truly did hit the nail on the head.

It is only the *Juhaal* who claim that it is no problem to commit *Shirk* and only they ascribe this opinion to the scholars of the Da'wah Najdiyyah. But how could they say this when all the scholars are in agreement that in this *Dunya* there is no excuse for the one who commits *Shirk Akbar* out of ignorance, likewise they are in agreement that such a person is a *Mushrik* and certainly not a Muslim – only for this reason did they begin their Da'wah! There exist entire books in which their statements about the *Ijmaa'* in this matter are collected. However, the people of *Bid'ah*, who only follow their vain desires, do not know this fact. They prefer to accuse the scholars of having said the nonsense which they in fact say themselves. Interestingly enough they simultaneously are able to take out the smallest and most concealed details from the books – namely always then, when it matches their desires – in order so that they may represent themselves as scholars before the people. In reality, they leave the basis of this *Deen* aside and when they speak about it at all then only nonsense and *Jahl* comes forth. The scholars of desires apparently have no time for "something like this" and one can almost say that they see the basis of this *Deen* as something completely insignificant. On the other hand they rather summon large meetings to talk about a narrator who is *da'eef* (weak) mentioned in a *Hadeeth* which is *da'eef* mentioned in a book which is *da'eef*. Wallahi, I have seen people conversing with each other long and broad about how to get rid of the last drop of urine in order so that they do not have to burn in the Fire. Today they are *Murtaddoon*, who support all types of *Kuffaar* against the Muslims and rejoice if they are able to get the Muslims to be punished. That was but just a cursed, false and alleged fear. Concerning the issues of the basis of this *Deen*, they do not even know that there exists something as such. Oh, but how dare someone come with the Truth – about which all the scholars are in agreement – he will be regarded very soon as a *Kharijiyy* by them. They have themselves most probably read a hundred times the titles of the books in which the basis of this *Deen* is explained very precisely. However, they rather act as if they have forgotten all of it. They have more important matters on their schedule; they are too occupied with their urine. But he who searches for the Truth seriously and with *Ikhlās* will very soon come across these books; in fact he will come across these books at the beginning of his *Talab* (striving for knowledge) and will quickly understand the significance of these questions and the significance of occupying himself with them. For this is the essence and basis of this *Deen*.

The third, incorrect and implicitly to be rejected interpretation of this Hadeeth

The *Sahaabah* worshipped someone other than Allah but that is no problem, they did not know. Thereby, they have confirmed the entrance of every *Mushrik* into Islam – even if he stands on the pulpit and professes: "I am a *Kaafir*!" No, even then those who went astray would rush to him and say: "No, my beloved brother in Islam. Don't say this. You are a Muslim, you just don't know it." To the rest of the people they say: "Don't you dare call him a *Kaafir*. He is just a poor *Jaahil* who doesn't know what he's saying. There are several reasons which prevent him from being a *Kaafir*. Or are you from the *Khawarij*? It would be incredible injustice to call this man a *Kaafir*. *Takfeer* is not allowed in our *Deen*. A Muslim does not scold and curse (constantly)"

They ask: "Why are we not allowed to say this whereas the "honoured and well-known" scholars also said it?" Subhaan Allah! Do you really believe that every scholar is allowed to extract from the *Ahaadith* all kinds of nonsense, no matter how many clear evidences from the Qur'an he contradicts thereby? Truly, this is how they have managed to draw out the worst *Kufriyyaat* from the sources. Their supporters say furthermore concerning their interpretations of the sources that they are well justified interpretations and wise derivations and that this is their well thought out and clear *Ijtihaad*. Whereas it is in fact untainted *Kufr*, which they have brought out from the depths of their desires and from the whispers of the *Shaytaan*.

Shaykh Abu Maryam said in his comments: "Those who seek to destroy the basis of Islam using the wrong interpretation of this *Hadeeth*, to them it must be said: "What if the *Sahaabah* asked the Prophet for worshipping Al-Lat, Al-'Uzza and Manaat? Would they then be *Kuffaar* or not? Or what if they had said that Allah is one of three and Jesus (as) is the son of Allah? Or if they had doubts concerning the Prophethood of Muhammad (sas), would they then be *Kuffaar* or not?" If they argue that (in such situations) the *Sahaabah* would not become *Kuffaar*, then indeed they have contradicted that which every Muslim must unconditionally know: namely, that the one who does any of the above deeds is a *Kaafir* and whosoever does not declare him as such becomes a *Kaafir* himself. If they but say that (in such situations) the *Sahaabah* would indeed become *Kuffaar*, then please explain to us the difference between these situations and the situation mentioned in the *Hadeeth*. This *Shirk*, which the *Sahaabah* apparently sought, is exactly the same type of *Shirk* which the other *Mushrikoon* committed. They saw how the *Mushrikoon* did it and asked the Prophet (sas) for permission to do the same. So, why do you excuse one group of people but not the other group who asked to worship Al-Lat, Al-'Uzza and Manaat? The difference lies exclusively in the names of these idols."

The second Shubhah: The Hadeeth regarding Mu'aadh

Ibnu Maajah narrates from Abdullah ibnu Abi Awfaa: "When Mu'aadh returned from the Shaam area he prostrated himself before the Prophet (sas). The Prophet (sas) asked him: "What is this, oh Mu'aadh?" He replied: "I visited the Shaam area and witnessed them prostrating before their priests and patriarchs. I wished that we do the same for you." The Prophet (sas) said: "Do not do it. If I were to order anyone to prostrate before anyone else besides Allah, I would have ordered the wife to prostrate herself before her husband. By

Him in whose Hand is the soul of Muhammad, the wife will not fulfill the rights of her Lord until she fulfills the rights of her husband; and even if he were to request for her whilst she were sitting upon a camel's saddle, she ought not to refuse him."

The *Shubhah* raised concerning this *Hadeeth* is similar to the *Shubhah* raised concerning the *Hadeeth* of Dhaatu Anwaat. The people who have a deviation in their hearts also dare to claim here that Mu'aadh worshipped the Prophet (sas) by prostrating to him and took him (sas) as a partner besides Allah (swt) but that he was excused. They claim that Mu'aadh thereby must have left the *Deen* because he worshipped the Prophet (sas), however the Prophet (sas) did not declare him as a *Kaafir*, instead was of the following opinion (according to their absurd "analysis"): "That is no problem, Mu'aadh. If you are *Jaahil* and you don't know that you are not allowed to worship me and take me as a partner besides Allah and regard me as equal to Allah, then it is no problem." They insist on this interpretation (that Mu'aadh became a *Kaafir* and the Prophet (sas) excused him) and say: "This is our opinion, our Madh'hab – even though it is easy for us to say that Mu'aadh prostrated himself before the Prophet (sas) only as a greeting to welcome him and not to worship him, never mind! Just like in the case of the family of Yusuf (as) and the angels and Adam (as). We don't care! We prefer the ridiculous interpretation, which contradicts the entire Qur'an, the Sunnah, the *Ijmaa'a* of the Muslims and the essence of this *Deen*. The understanding of this *Hadeeth* which matches to the rest of this *Deen* perfectly – that understanding we'd rather ignore." Glory be to Allah! Glory be to the One who makes the people blind for the Truth according to the degree they follow their whims and desires. Oh you in whose heart there is a deviation, why are you then not of the opinion that the family of Yusuf (as) worshipped him? Why are you then not of the opinion that when the Prophet (sas) said: "...I would have ordered the wife to prostrate before her husband" that he (sas) actually meant to say: "If I were to order anyone to worship someone other than Allah, then I would have ordered the woman to worship her husband"? How can they then claim to understand something about this *Deen*?

In reality, this *Hadeeth* is maybe not even *saheeh*. Subhaan Allah! Take a look at how they try to twist this *Deen* by means of one *Hadeeth* – and only Allah knows whether it is even authentic or not.

One must reflect also on the narration in the Musnad of Imaam Ahmad. Isma'eel narrates from Ayyub from Al-Qaasim al-Shaibaany from Abdullah ibnu Abi Awfaa: "Mu'aadh traveled to Yemen or Shaam area. There he found the Christians prostrating themselves before their bishops and priests. He said to himself that the Prophet (sas) has more right to be honoured. When he returned he told the Prophet (sas) of this and said: "I wanted to do the same for you; I thought that you have more right to be honoured." The Prophet (sas) replied: "If I were to order anyone to do this then I would have ordered the woman to prostrate herself before her husband. By Him, in Whose Hand is the soul of Muhammad, a woman will not fulfill the rights of her Lord completely until she fulfills the rights of her husband completely..." Abd ur-Rahman ibnu Abi Layla reports from his father about Mu'aadh ibnu Jabal that he said: "...that he found in Shaam area the Christians prostrating themselves..." So I asked: "Why do you do this?" They explained to me that this was the way to greet the Prophets in the past. I said: "We have more right to do this with our Prophet." The Prophet (sas) thus explained to me that they were keen to spread about lies

concerning their Prophets and manipulated their books. He (sas) said: “Allah has given us something better. He has given us the *Salaam*, which is the greeting of the people of Paradise”.

The third Shubhah: Muhammad’s (sas) Ummah has been pardoned for its mistakes

They use Allah’s Words:

{وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ}

“And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend.”

(Surah al-Ahzaab, 5)

It is narrated from Ibnu ‘Abbaas that the Prophet (sas) said: “Verily, Allah has pardoned for my people their mistakes and forgetfulness...” This *Hadeeth* was declared as saheeh by Ibnu Hibbaan and al-Haakim.

In reality, the response to this *Shubhah* ought to be clear and does not require any explanation. For those who commit *Shirk*, they anyway fall out of the definition mentioned in the verse and *Hadeeth* – as they have left Islam and are not at all addressed. Is it possible for a scholar to say: “The *Mushrik* is pardoned for this mistake of his because Allah has forgiven the Muslim Ummah their mistakes”!?!? This contradiction is so tremendously obvious and transparent that the illiterate can recognize the contradiction before the literate does. A Muslim would not make such a statement, let alone a scholar. Such can only occur in this time, the time of *Jaahiliyya* and alienation from the true *Deen*. Protect us, Oh Allah! They say: “The definition of a mistake is to do something wrong thinking it is correct.” Subhan Allah! It is as though one would say: “If someone commits *Kufr* and does it openly by denying and opposing the evidences whereby the true definition of a *Kaafir* could hence be applied on him – it’s no problem as long as he thinks that he is acting correctly by opposing Allah. Don’t forget! The Muslims will be forgiven for the mistakes they made and this person is a Muslim who made a mistake”. It is unnecessary to make a comment here. Where do people learn this sort of *Fiqh*? From the Jews?

The fourth Shubhah: It also happens that a person falls into Kufr and is not declared as a Kaafir if there was obstacle (mani’) leading him to the action he made

It must be mentioned here that it is occasionally found in the sources concerning a certain person that he committed *Kufr* or *Shirk*. This however does not always necessarily mean that he committed *Kufr Akbar* or *Shirk Akbar*, bringing a person out of Islam and making him dwell in Hellfire forever, without any chance of forgiveness. In fact, here the mentioning of *Kufr* and *Shirk* means *Kufr Asghar* and *Shirk Asghar* (minor *Kufr* and minor *Shirk*, which do not exclude one from the *Deen*). An example for this would be a *Hadeeth* recorded in al-Bukhary in *Kitaab ul-Imaan* by Ibnu Mas’ood: “to harm your Muslim brother is *fisq* (act of evil); to kill him is *Kufr* (disbelief)”. Bearing this *Hadeeth* in mind the Qur’an shows us that it is possible for Muslims to fight each other: “And if two parties (or

groups) among the *Mu'mineen* fall into a fight..." (Surah Hujuraat: 9). So, in this verse Allah calls them *Mu'mineen* and in the verse following it, He calls them "nothing else than brothers". Also the following *Hadeeth* narrated by Imaam Ahmad in his Musnad from ibnu 'Abbas demonstrates this matter similarly: A companion of the Prophet (sas) once said to him, "...it is as Allah wills and you will". Upon this the Prophet (sas) immediately responded, "are you making me equal to Allah? (Say) as Allah alone wills".

A deviation from the actual meaning of a certain word is however not permitted except if a clear proof is present, and this is known. But that is not the subject of our discussion. We are discussing about someone who worships something other than Allah. Whereas it is known that *Shirk Asghar* does not include worshipping something other than Allah. Nevertheless, *Shirk Asghar* becomes *Shirk Akbar* as soon as it includes worshipping something other than Allah.

When some people say "he fell into *Kufr*, however *Kufr* did not fall onto him", they actually confuse many people and make it difficult to understand the definition of the term *Kufr* and thus also this *Deen*. For he who does not understand the true meaning of *Kufr* also does not understand the true meaning of *Imaan* and consequently does not recognize the boundary between the two. It is therefore necessary to cling to the explanations and definitions disclosed in the revelations, of Allah's Book and the Sunnah of His Messenger (sas). The statement mentioned above is not found anywhere in the words of the Prophet (sas) or the *Salaf*. Hence, it is also not found in the words of the early scholars, who had a solid understanding regarding questions on *Imaan*. Whenever they mention something similar, it arises clearly from their statements that they always meant *Kufr Akbar*. We can see this in the following example of a *Hadeeth* which Bukhary narrated from Anas that the Prophet (sas) said: "...that he returns into *Kufr*..." So he who returns into *Kufr* is undoubtedly a *Kaafir* and has left the *Deen* of Allah. An example from one of the scholars would be the statement of al-Hafiz ibnu Hajar, may Allah be merciful to him, who mentioned in his "*Fat'h ul-Bari*": "He said it in *Kufr*". Here he clearly meant to say that this certain person said something while he was still a *Kaafir* and before entering Islam. Therefore, one must hold to the terms asserted in the *Sharee'ah* and refrain from all the rest. Some people however take for granted such examples and come to an entirely incorrect conclusion, for instance they say: "A man commits *Kufr* but his *Kufr* (meaning here that the man is a *Kaafir*) will be forgiven because he is a *Jaahil*." This is the biggest nonsense! When *Kufr* takes place in actual fact, it will never be forgiven. So it cannot be that a man who committed *Kufr Akbar* in the *Dunya* will stand in front of Allah (swt) on the Day of Judgement and his *Kufr* will be forgiven (if he never made a *Taubah*). In reality, some obstacle had prevented him to fall into *Kufr* in the first place; it is incorrect to say that he did commit *Kufr* and he is simply excused from it. The difference between committing *Kufr* knowingly and committing an act of *Kufr* without knowing it is clear and as you read further it will become clearer in sha Allah.

If the true meaning of a *Kaafir* exists in a person, he is a *Kaafir* – for this there is no excuse. Similarly, we can apply this to the true meaning of *Shirk*. The most right would be to say: "It concerns a statement or an action, if he did it intentionally out of refusal or denial of the Qur'an and Sunnah, he would thereby become a *Kaafir*." Take for example the ignorance of a specific Aayah. This *Jahl* could be the obstacle preventing one from falling

into *Kufr*; the person actually never did commit *Kufr* (because he never refused the Qur'anic verse). How can someone, of a sound mind, declare that this ignorant person is a *Kaafir* and his *Kufr* will be forgiven? It must be clarified again that *Kufr* can only then occur once this person has received the knowledge through the Message and then turns away, refuses or denies it. It is not right to proclaim that a person can commit *Kufr* before receiving the Message and will be punished for it, as Ibnu Taymiyya has repeated several times. He who absolutely does not know the Message cannot fall into *Kufr* and cannot be punished for it. This is even linguistically very simple to understand. Ibnu Mandhur said: "*Kufr* is the denial of the blessings (*Ni'am*) and the opposite of gratefulness".

Allah (swt) says:

{وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ}

And they say: "For us, we reject all such things (we make *Kufr* with all of it)."

(Surah al-Qasas: 48)

In other words "denying, negating". And *kafara ni'matallahi yakfuruha kufuuran wa Kufraanan wa kafara biha* means to deny, hide or cover Allah's Grace, derived from the word "satr" (cover); and some scholars said because the one who committed *Kufr* has a "covered" heart. So when a word is used in matters of the *Shari'a*, the actual meaning of that word never entirely leaves its Arabic meaning. After all, Allah revealed the Qur'an **in pure and clear Arabic language**. This is the case even when the meaning of the word is broadened in certain situations, or when specific rules and conditions are applied to the word. The one who denies something (the *Kaafir*) can only then be a denier if he knows the Truth or if he had the opportunity or possibility to learn the Truth but denied or refused it. There is no *Kufr* except after gaining knowledge about a matter and then he denies it and refuses it – then he becomes a *Kaafir*. Hence it ought to be clear that if a person worships anything other than Allah or besides Allah, he indeed committed *Shirk* and therefore became a *Mushrik* – whether or not he was aware that the action he did was *Shirk*. Likewise if he committed *Kufr Akbar* his action is that of *Kufr*. Yet if he does not know that this action of his was *Kufr* and therefore does not deny any of the sources (which condemns this action as *Kufr*), the true meaning of *Kufr* cannot be applied to him; this is impossible on grounds of his ignorance. Consider a man who says something which contradicts a verse of the Qur'an. He however does not know about that verse. Is he now a *Kaafir* who will be forgiven? In other words, is a man who does not know a Qur'anic verse a *Kaafir*? Or is it not rather such that he did not even do anything wrong at all because the *Aayah* never reached him? Herewith it is made clear that the assertion is simply wrong to say "a person fell into *Kufr* but it will be forgiven" or "he will be forgiven for being a *Kaafir*". Rather, the true meaning of *Kufr* does not even apply to him in first place – neither linguistically, nor according to the law of Islam, nor from common sense may he be called as such. So he who has committed *Shirk* (*Ashraka*) and worships something other than Allah ('*abada ghairallahi*), and equates something with Him ('*adala bi rabbihi*) and takes something besides Him for worship (*ittakhadha ma'Allahi ilaahan akhara*), he thus will be called a *Mushrik*, a person worshipping something other than Allah ('*aabidun li ghairallahi*), equating something with his Lord ('*aadilun bi rabbihi*), and taking something for worship

besides Allah (*muttakhidhun ma'Allahi Ilaahan akhara*). This is necessarily the outcome and result from the understanding of language, *Shari'a* and common sense. Whoever has a sparklet of knowledge of the Arabic language will know that the active participle (*Ism ul-faa'il*) carries the meaning of the verb (*fi'l*) in itself. It is therefore allowed in the Arabic language to replace the verb with the active participle in order to take over its function.

The statements of those who have gone astray are indeed very strange; according to them it is wrong to call a person who drinks alcohol “a drinker”. They say, “Don’t say that, he probably does not know”. Subhaan Allah! Did he drink the alcohol now or not? Or concerning a man who has a sexual relationship with a woman who is not his wife, they will say: “Don’t call him *Zaani*, he doesn’t know”. Did he now go to that woman or not? A person is named according to his deeds and actions – even if he will not be punished as a result of these deeds. The same applies to the *Mushrik*. Subhaan Allah! Did he or did he not worship something or someone other than Allah?

The fifth Shubhah: Someone who commits Shirk under compulsion (*ikrah*) is also not a Mushrik

It appears that he worships something or someone other than Allah. Allah has however ordered us, only in this case, **not** to judge a man according to what we see if we know of his *Ikrah*; but if he also inwardly worships something or someone other than Allah, then he is a *Mushrik* without a doubt. Admittedly, we are not able to discover what is really in his inside. *Ikrah* is the only exception in the matter of *Shirk*; Allah excluded the *Mukrah* (the one who is under compulsion) clearly in His Book:

{مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ
صَدْرًا فَاعْلَمْتُمْ غَضَبُ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ}

“Whoever disbelieved (made *Kufr*) in Allah after his belief, except under compulsion, his heart remaining firm in Faith (*Imaan*); but those who open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment.”

(Surah an-Nahl: 106)

The sixth Shubhah: The one who fell into Shirk claims he just wanted to obey Allah and His Prophet (sas). Is not this but the meaning of Tawheed: “To obey Allah absolutely alone?”

Subhaan Allah! It is surprising what the *Shaytaan* leads people to think while they are following their inclinations. The answer to this invalid claim stated above is that the very first matter in which one must obey Allah is *Tawheed*, to worship only Him alone. How can I say about someone who does not even know this fundament of our *Deen* that he serves Allah alone? He does not even know the most important of the matters which Allah has ordered him to do! Subhaan Allah! Do they make all the *Mushrikeen* to Muslims because they claim to have had a good intention and to serve Allah in all matters? What understanding of *Tawheed* is this?

The seventh Shubhah: The Hadeeth concerning the man who ordered for his corpse to be burnt

Bukhari and Muslim narrated [...] ‘Uqba ibnu Amr said to Hudhaifa [...] I heard him (sas) say: “Once there was a man on his deathbed, who, losing every hope of surviving said to his family: “When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones burn, take and crush them into powder and wait for a windy day to throw it (i.e. the powder) over the sea”. They did so, but Allah collected his particles and asked him: “Why did you do so?” He replied: “I was afraid of You.” So Allah forgave him.”

Praise be to Allah, they have come upon another argument against themselves. This *Hadeeth* is the best example to represent the way in which they go astray. So be aware, may Allah guide you and us all to the Truth.

Firstly: This man was not completely ignorant of Allah’s Might. He also did not deny it. He merely did not know about a certain part of Allah’s Power. This is what those who are called scholars (with good reason) confirmed again and again, in contrast to the ignorant people. The ignorant people do not wait until they reach the Truth; so they rejoice immediately upon hearing this *Hadeeth* thinking it supports their *Bid’ah* and before they are able to gain Guidance and Truth by means of this *Hadeeth*, they leave it behind with nothing but their *dalaal*. The evidence for the explanation of this *Hadeeth* is as follows:

1. The man ordered his family to undertake this procedure because he knew of Allah’s immense Power.
2. He ordered this to his family out of fear of Allah. Such a great fear it was that Allah forgave him and allowed him to enter *Jannah*. Why would he be afraid of a Lord, whose Power he supposedly denies, of an incapable Lord (we seek refuge by Allah)?
3. In another narration the man said: “Oh Lord, out of fear of You (did I do all this).” From the *Hadeeth* it is undoubtedly clear that he was certain of his Lord and he was therefore a *Mu’min*. Further, he also knew the duty of practicing *Tawheed ur-Rububiyya* (to practice the exclusive worship of Allah alone regarding His actions, qualities and names and giving nothing a share with them); and he fulfilled this duty. There is no doubt that the man did not deny the quality of Allah’s great Power (*Qudra*) entirely.
4. A person who denies Allah’s Power completely and claims to have faith in an incapable lord who does not have the power to do anything, is from the worst of the *Kuffaar*. This claim is a mockery and was never heard from a person who claims to have *Imaan*.
5. In another narration of the *Hadeeth*, he says: “By Allah, if my Lord is able to put me together again then He will punish me with a penalty such as He has not inflicted on anyone before!”

Secondly: As we have already seen, he feared Allah greatly – as everything in the *Hadeeth* hints to. Fear of Allah belongs to the mightiest forms of worship and greatest *Tawheed*.

Thirdly: He did not doubt the resurrection in general. The only matter in which he had a doubt was that Allah will be able to put him together again after his corpse had undergone the procedure he ordered to be carried out. This is clearly apparent from the *Hadeeth*.

Fourthly: The man did not deny the resurrection and the Power of Allah in general. However, that which he said was definitely **Kufr for someone who has already received the knowledge through the Message**. Thus, this man can only be excused if he is excused in this point for his ignorance, which would be the case if the man were absolutely not able to receive knowledge. This knowledge and its proofs however, without any doubt, did not reach the man mentioned in the *Hadeeth*. One who knows the *Deen* will not hesitate in this matter. This is obvious to everyone who has some knowledge concerning the matters of Imaan. One who lives in this time of ours, a time in which it is very easy to obtain knowledge, would indeed become a *Kaafir* by means of such a statement. And why not? He has Allah's Book lying in front of him saying that He is "capable of everything".

Fifthly: The *Hadeeth* is similar to the *Hadeeth* which was mentioned earlier concerning Dhaatu Anwaat and the *Hadeeth* of Mu'adh (as well as another *Hadeeth* which is not part of our topic, that of Haatib ibnu Abi Balta'a). Hence, one cannot say that the man in this *Hadeeth* worshipped something other than Allah and that he was a *Mushrik* and Allah simply forgave him and therefore they can use this *Hadeeth* as an evidence for their *Dalaal*! Such a malicious and hypocritical demonstration of evidences will never be allowed for them. And how could it be allowed, when it contradicts the entire *Deen* as you have already seen on the basis of the crushing evidences mentioned before.

Below are some *Ahaadeeth* narrated by Imam Imaam Ahmad, which demonstrate very clearly the falsehood they extract from the *Ahaadeeth*. I have stated them intentionally at the end so that the reader might discover this falsehood easily himself; this will very quickly be clear to everyone who wants to know the Truth. He will be able to understand this by combining all the different Islamic texts (in our case combining this *Hadeeth* with the rest of the clear evidences from this *Deen*) and all doubts and ambiguities created in his mind will disappear, insha Allah. Everything becomes clear for one whose attention and intention are not interrupted by his whims and desires. Anyone who has understood the basis of this *Deen* knows that the man concerned in the *Hadeeth* was not a *Mushrik* but a *Muwahhid*. On account of this Ibnu Abd il-Barr said about him: "And this statement – should it be correct – erases every problem raised concerning the *Imaan* of this man. Even if the narration of this statement is not correct, its meaning is definitely correct. Since the principles of the *Deen* support this statement and the mind makes it necessary." (Fath al-Barr.... 2:297)

Abdullah ibnu Mas'ood narrated: "This man did absolutely nothing good except practicing Tawheed..." Abu Huraira (ra) has also narrated the same from the Prophet (sas).

It was narrated by Abu Huraira, Al-Hassan and Ibnu Seereen from the Prophet (sas), who said: "There was a man among them who lived before you who did nothing good (in his life) except practice Tawheed...Allah forgave him (due to his fear of Allah). He did nothing good except practice Tawheed."

The eighth Shubhah: They claim that we say, “A person who commits Shirk cannot be excused, likewise in the case of Kufr. Kufr committed by mistake is forgiven”. They ask then: “But what if Shirk is committed by mistake? Are they not the same?”

Firstly, nobody who is of sound mind said something as such. In fact it was earlier mentioned that *Kufr* and *Shirk* are both excused if committed under compulsion. We also know additionally that if someone says something unintentionally and accidentally then his statement does not count – **it is as though he never said it**. Just like the one who said out of enjoyment, “Oh Allah, you are my slave and I am your master”. It is undoubtedly clear that someone as such did not commit *Shirk*. Amongst the most ignorant of people use this issue in order to prove that a person who worships something or someone besides Allah is possibly an ignorant “Muslim”. So if a person utters words like the man mentioned above did, then he is confronted and asked whether his statement was a mistake and he replies, “No, I did not make a mistake. Allah is my slave and I am His master. I am master over everything. No one gives me orders but I give orders to everyone!” Such a person (they say) according to their *Manhaj* (methodology), could be an ignorant Muslim! After all, they do argue in favor of their opinion using the issue of “accidental utterance”. Subhaan Allah! Glorified is He, who created the *Jahl* and sent nine tenths of it to them!

A person who narrates (or dictates) to others of matters of *Kufr* or *Shirk* and who therefore utters *Kufr* or *Shirk* is also not guilty of committing either of them. The dictator of these words is not considered a *Kaafir* or a *Mushrik*. Just like accidentally uttering *Kufr*, also dictating or informing others of *Kufr* is not considered as falling into *Kufr* because his words are not considered as his own. Otherwise every Muslim would fall into *Shirk* by merely reciting the Qur'an, reciting verses which, if taken out of the context contain *Kufr*, such as verses where Allah informs us about what the *Kuffaar* say.

The same is for the one who does not know the reality of a matter; also he does not become a *Kaafir*, such as a blind man who prostrates not knowing that before him is the statue of an idol. By giving these matters a little bit of thought, one realizes that they do not have anything to do with *Shirk*, they are all basic matters which do not even need a lot of thinking. You will not find many scholars mentioning these issues in their books and those who have mentioned them did so just casually because they did not expect any person with a sound mind to say something else.

Likewise the one who utters *Shirk* in his sleep. Anyone with a sound mind would not claim that this person committed *Shirk* and Allah will forgive him this *Shirk*. If somebody recites (for instance, from a verse in the Qur'an) that “‘Isa is the son of Allah”, then these were not his words. Nevertheless, the *Jahala* come along and insist, that by saying such words a person indeed commits *Shirk* but Allah forgives him. They then continue: “See, not everyone who utters *Shirk* is therefore immediately a *Mushrik*. This is the best evidence for the fact that someone who says about himself that he believes ‘Isa (peace be upon him) is the son of Allah and he prostrates before him and before the cross and calls upon him and asks him for help and intercession, that such a person can also be a Muslim and forgiven”. Allahu Akbar! Allahu Akbar! Allahu Akbar! Can you expect something as such from a

sane person? I do not know anymore what to say. If one tries with all of his abilities to bring a few *Mushrikeen* into the *Deen*, then for some of them the nonsense which they possess continues up to infinity.

Closing words

There exist two additional types of *Bida'ah*. The *Mushrikoon* use them in an attempt to bring to perfection their declaration of making all *Mushrikeen* to Muslims. The people around them are sinking into *Riddah*, *Shirk* and *Kufr* and they are occupied teaching them how to perform proper *Wudhu'* and giving lectures on topics such as "How to keep my wife happy". I will mention the two abominable innovations briefly here, since the scholars are in agreement also concerning these innovations that they are absolutely incorrect. The representatives of the first *Bid'ah* claim that **Kufr is (only) the insistent resistance** – another type of *Kufr* does not exist by them. So he who turns away from the Message by refusing to learn it, is considered a *Jaahil* (because he does not even know what the Message contained) who will be forgiven. Once again this contradicts the clear evidences from the Qur'an, Sunnah and *Ijmaa'*. The explanation in the eleventh irrefutable evidence mentioned above should be enough to understand this matter.

The representatives of the second *Bid'ah* claim that *Qiyyaam ul-Hujjah* (bringing the proof, due to which the person then becomes responsible) **can only happen by a discussion with the person**. Also they contradict the clear evidences from the Qur'an, Sunnah and the *Ijmaa'*. In reality, obtainment of the proof depends on the location in which a person is, upon this there is an agreement among the scholars and *Salaf*. So, he who lives amongst Muslims is expected to know the answers to general common questions – altogether and in matters of *Tawheed* and *Shirk*; and no *'Aalim* (knowledgeable person) ever excused a person who, despite living amongst Muslims did not act as such, whether he committed *Shirk* or *Zina* or any deed which he was expected to know about, for he definitely received the Message – as is expected from anyone who is raised up amongst Muslims. If he is ignorant of the Message, he is considered as one who turned away from it and such a person was always treated likewise by the scholars in history. No excuses will help him.

The statement of Shaykh Abdullah ibnu Muhammad ibnu Abd il-Wahhab ought to be enough as an explanation and reply to the second type of *Bid'ah* mentioned above: "A consensus has been reached on the matter that when someone receives the Message of the Prophet (sas) and despite that he does not implement *Imaan*, automatically he is a *Kaafir*. No excuse under the pretext of *Ijtihad* will be accepted from him. This is due to the general awareness of the proofs and signs of the correctness of the Prophethood of Muhammad (sas)" (*Ad-Durar*: 10:247). Shaykh Hamd ibnu Nasir said: "The scholars are in agreement that whomsoever the Message of the Prophet (sas) has reached becomes responsible from that moment onwards" (*Ad-Durar*: 11:72).

The followers of *Bid'ah* understand all questions (mentioned in this book) and in general incorrectly; every matter becomes unclear for them and none of their affairs are straight – to such an extent that they call someone who prostrates himself before a grave or slaughters

for someone other than Allah merely an ignorant Muslim; even if he is living in the center of knowledge of the Qur'an and the Arabic language, even if it is a place where everyone has access to this knowledge (so that he can at least find out that these things are forbidden). With so much *Kufr*, only downfall can follow! This is indeed the punishment of those who turn away from the Qur'an and Sunnah. They follow their whims and vain desires, which help them to become the friends of the *Kaafireen*. We seek refuge by Allah from the path which they follow. Oh you cautious reader, may Allah guide you to Islam and let you leave this world as a Muslim. If these matters became clear to you, then you understood why this *Deen* has not been perceivable and victorious yet.

These abominable innovations mentioned have circulated and have become widespread in the world and have caused countries to collapse. Those who follow these innovations cannot distinguish anymore between friend and enemy. And how should they be able to anyway? Not knowing the fore and aft in matters of *Tawheed*, how can they be successful? Even if someone clearly and obviously commits *Riddah* in front of their eyes are they not able to carry out the declaration of *Kufr* for the *Murtadd* (the one who apostatized). He is but their beloved and best friend. And among them there are levels of the extent they submit themselves to *Dalaal*.

So nowadays we find people among those who battle and also among their leaders, those who do not know the basis of this *Deen* and thus declare as *Khawaarij* those who defend the basis of this *Deen*. On the other hand they attempt to befriend those who commit the worst type of apostasy and appear most calm and brotherly before them – merely for the wellbeing of the war on the battlefield. So you find them singing poems of praise and glorification for the *Kuffaar* of Hamas. And has not Hamas become the greatest *Taghoot* in Palestine? What do they understand of the fundament of this *Deen*, from *Wala'* and *Bara'*, from *Kufr* and *Imaan*? The leading men of Hamas are *Tawagheet* who proclaim day and night that they never intended to and never will rule according to the Qur'an and *Sharee'ah*. Subhaan Allah! I do not understand this procedure. How can someone whom Allah has freed from the human *Shayateen* and their *Tawagheet*, someone who has obtained a certain rank, who does not need to be afraid of anyone, how can it be that such a man allows the *Shaytaan* to whisper to him: "What will the people say about you if you declare such and such person truly as a *Kaafir*?" They humiliate themselves by running after those Jews who describe themselves as Muslims. It is as if I can almost hear them mocking and laughing at you. Why do you not just tell them: "You *Zanaadiqa* (those who call themselves Muslims but simultaneously adhere to *Kufr* beliefs), you *Kuffaar*!" Just like Shaykh ul-Islam yelled at those, whose *Kufr* was not even close to that mentioned here. And another of their leaders declares an earlier leader of the Hamas (who has died already) as "*Shaheed* of this *Ummah*" even though it is well known that he died upon the worst of *Kufr*. He was a man who showed his compliance to democracy and said that its laws are obligatory for them (for Hamas). Similarly, he also said that judgement should be made according to that which the people of the Palestinian nation decide – no matter what happens, even if they should decide for communism. This means that if the people would opt for *Kufr*, atheism and negligence of the Creator, the corresponding laws would become obligatory for him and Hamas to apply. Subhaan Allah, he calls such a man "*Shaheed* of this *Ummah*"? This man died for his motherland and not for Allah. The *dalaal* of this man is engraved deeply in his

statements and scriptures. You find others saying to those scholars of *Kufr*, who are day and night occupied in twisting this *Deen*, “Oh our scholars! If you leave us, we will never leave you!”

Another one calls the founder of *Ikhwaan* in Egypt (who have also submitted to the Taghoot) also the “*Shaheed* of this *Ummah*” even though he himself wrote a whole book, “*Al-Hasaad ul-Murr*”, dealing with the unimaginable *Kufriyyaat* committed by Hassan al-Banna (the founder of *Ikhwaan*). Additionally, in his book he mentions and explains the biggest types of *Shirk* of the *Raafidah* (Shi’a) – finally concluding, that actually all of them are Muslims except those to whom the evidences have reached (*man qaamatil hujjatu alaihim*). Then you find people trying to prove this *Dalaal* by claiming that Shaykh ul-Islam also declared the mentioned *Raafidah* as Muslims. How could Shaykh ul-Islam have ever said that, when we know that he described the *Raafidah* clearly and said several times concerning them: “They are *Kuffaar*, and he whoever does not declare them as *Kuffaar* is himself a *Kaafir*”. Another statement exposing the real face of this author is his claim that the Ottoman Empire was an Islamic State until 1924 – just another of his statements representing his ignorance of *Tawheed*.

Then there is one who is described as the “*Shaykh* of the *Mujaahideen*”, one who admitted that if his television were stolen he would go to court to the *Taghoot* and let him judge according to laws other than the laws of Allah! Among them are those who have actually carried out such actions, falling into *Shirk* and thus becoming *Mushrikoon*. We supplicate to Allah to protect us and to guide them and us to the Truth, Amin.

Is there someone who believes that all these people and leaders have understood the basis on which this *Deen* is constructed? So one sees why they cannot distinguish between the *Awliyaa* of the Rahman and the *Awliyaa* of the *Shaytaan*. We supplicate to Allah to keep us away from all sorts of *Bid’aat*, Amin! And Allah is the All-Knower and He has knowledge over everything.

Finally, I would like to thank Shaykh Abu Maryam Abd ur-Rahman ibnu Tila’ al-Mikhliif for his precious comments and references (which I partially included in this book, as cited). May Allah reward him much. May Allah forgive him, us and all the Muslims and unite us with our Prophet (sas) and his brothers, the other Prophets in Jannat ul-Firdaws; underneath Allah’s Mighty Throne. May Allah let us be the inheritors of Paradise and may He let the honour and dignity of the *Mu’mineen* return. Oh Allah, let us die as Muslims and Oh Allah, unite us with the *Saaliheen*!

Praise be to Allah, He is the source of strength and with His help the first edition of the English version has been completed. From Allah alone comes the success. May Allah’s peace and blessings be upon our Prophet. All praise and glorification belong to Allah, the Lord of the worlds.